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Friday 6:23

# THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

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# OTTAWA HAILS ISRAEL'S PEACE OFFENSIVE

## Ontario Zionists Praise Government

WINDSOR, Ont. (CJN) — The 25th Regional Convention of the Central Division of the Zionist Organization of Canada, (Ontario Zionists), closed its deliberations here early Monday morning with a unanimous resolution to thank the government of Canada for its support of Israel.

The resolution states:

"THIS CONVENTION deeply appreciates Canada's sympathetic attitude towards Israel and urges the Government of Canada to continue its tradional support of Israel's determined efforts to serve as a bastion of democracy."

**(THE CANADIAN JEWISH NEWS WILL PUBLISH NEXT WEEK A FULL REPORT OF THE 25th ZIONIST CONVENTION).**

The Convention elected a new slate of officers. The following were elected to serve for the coming two-year term:

**NOMINATIONS**

PRESIDENT: Julius Hayman; Im. Past President: David Peters, Q.C.; Reg. Vice-President: Harry Zifkin.

**(Continued on page 12)**

**FLASH!**

## Nazi Killer Apprehended

VIENNA, (JCNS) An alleged Nazi war criminal and ex-S.S. officer, Richard Hochrainer, aged 56, has been arrested near Salzbug. Hochrainer, who held the rank of Standartenfuehrer (Colonel) in the S.S., founded the "Werwolf" groups early in 1945, just before the war ended.

Three weeks after the war ended in May, 1945, Hochrainer, it is alleged, ordered the Jewish prisoners to be shot. After this order had been carried out, Hochrainer abandoned the "Werwolf" group.

## LEADERS AT CONVENTION OF ONTARIO ZIONISTS

**Three Windsor Campaign Chairmen honoured by United Israel Appeal at 25th Regional Zionist Convention: From left: H. Schwartz, J. Geller, Phil Givens (United Israel Appeal Chairman, Z.O.C. Central Division and Mel Sorffer, President, Windsor Community Council.**

**Controller Philip Givens (left), President of the Toronto Zionist Council presenting David Peters, Q.C. retiring President of the Zionist Organization of Canada, Central Division with a watch in recognition of his devoted service as President from 1957 - 1961.**

# DRUZE PEOPLE TO FIGHT ARAB NATIONALISM

(By a Special Correspondent).

HAIFA (CJN). The secession of Syria from Egypt has created a situation which has become more favourable to the national ambitions of the Druze: the creation of an independent Druze State on Djebel Druze in the south of Syria.

This fact was made apparent by spokesmen for the Druze community in Israel, a community numbering approximately 120,000 people.

"Liberation of Syria from Nasser's clutches has revived our age-old dream," commented a leader of the community while expressing satisfaction at the appointment of Druze General Abdel Karim Zaher Ed Dine as the new Commander-in-Chief of the Syrian Army.

It was stressed that the Druze would remain loyal citizens of Israel but would, at the same time, regard their Druze State as "the Jews of America regard Israel".

Besides the 120,000 Druze in Israel, there are 90,000 in Lebanon and 300,000 in Syria. The Druze are tough fighters. They fought with the Israeli Army during the War of Independence aginst the Arabs. They speak Arabic but have their own religion whose prophet is Jethro.

# N.Y. Mayor Candidates Blast Bigotry

NEW YORK (CJN). Both Republican leader, Louis J. Lefkowitz, and the incumbant Democratic Mayor Robert F. Wagner, who are running against each other in the forthcoming election for Mayor of New York City, last week condemned any attempt to inject religious bigotry into the election campaign. This action was taken at the headquarters of the American Jewish Committee.

The pledge against religious intolerance was formulated by the American Jewish Committee, New York Chapter, which had sponsored a symposium on "Bigotry in the New York City Mayoralty Campaign."

A number of questions had been placed before the candidates. In their replies, they emphasized having instructed all persons connected with the Campaign not to resort to any appeals regarding racial or religious bigotry, under any circumstances.

**JEWISH MAYOR FOR CAPE TOWN**

JOHANNESBURG, (JCNS) — Cape Town, the Mother City of South Africa, now has its fifth Jewish Mayor and Mayoress, Mr. and Mrs. A. H. Honikman.

At a Mayoral Sunday Service at the Gardens Synagogue, which was attended by the dignitaries of the city, the Chief Rabbi Dr. Israel Abrahams spoke of the tradition of goodwill to all citizens, irrespective of class, creed or social structure, which the city of Cape Town has always fostered.

## Canada Mizrachi Convention In November

MONTREAL, (CJN) — The twenty-first National Convention of the Mizrachi Zionist movement of Canada will be held in Montreal at the Queen Elizabeth Hotel on November 26th and 27th, 1961, according to an announcement made by Rabbi S. M. Zambrowsky, National Chairman of the Mizrachi-Hapoel Hamizrachi Organization of Canada.

The Mizrachi Women's Organization of Canada, an integral part of the Mizrachi Zionist movement, will hold their conclave simultaneosly.

Close to five hundred leaders from across the Dominion are expected to participate. Leaders of the world organization from Israel will be among the principal speakers and will help formulate the program of the movement.

## Commentary • By M. J. Nurenberger

### ISRAEL WAGES PEACE

*Recently many of us have dreaded the possibility of a political set-back for Israel at the present United Nations Assembly. The probability of a concentrated attack against Israel's position by those who desire to placate some Arab war mongers is still there. It is obvious that some Arab governments would love to exploit the so-called refugee question to attack Israel in order to cover internal feuds, weaknesses of regime and intra-Arab bickering. For, what other purpose can there be behind the "United" Arab policy (to keep refugees in camps instead of resettling them and making them productive) than the aim to use their permanent homelessness as a propaganda weapon? Never before in history has brother exploited brother, never has brother exploited brother's misery and helplessness so much as the Arab Big Brothers who use the Little Brethren in the refugee camps for political objectives.*

*I do not fear such a possibility. I believe that, in spite of the redundant political music and barrage of the new African tunes in the UN Assembly, there is still some common sense left, — even among statesmen. It is very simple if one wants to note the true facts. It is easy to see what the Arab refugee problem actually is. The Arab governments are trying to perpetuate the misery of those whom they had made homeless in 1948 by urging them to leave Palestine and return to their homeland as conquering heroes. The Jewish government, on the other hand, is offering to help re-settle the refugees where they are and guide them in solving their problem.*

*When Israel's Foreign Minister, Mrs. Golda Meir, this week told the General Assembly that her government is ready to initiate disarmament and sign a non-aggression treaty with any Arab neighbour, she knocked the props right out from under them. Those who are not prejudiced will admit that Israel is overwhelmed by one passion only: that of building and peace. Even those who are prejudiced can see what the real objectives of Israel are. One can only hope that common sense will prevail also among the Arab leaders and that someone finally will dare to impart to the Arab peoples the truth about Palestine.*

# BERNSTEIN TO ADDRESS TORONTO JEWISH LEADERS

Philip Bernstein, executive director of the American Council of Jewish Federations and Welfare Funds, will be the special guest at the 24th Annual Meeting of the United Jewish Welfare Fund of Toronto, on October 18, 1961, at Beth Tzedec Synagogue.

Mr. Bernstein has been active in Jewish communal affairs for over 20 years. As executive director of the Council he administers a program providing services to 215 member federations and welfare funds in the United States and Canada, including Toronto. The Council gives leadership and assistance in solving common problems of community organization, campaigning, budgeting and health and welfare services.

This year Mr. Bernstein served on a 25-member ad hoc advisory committee called by Abraham Ribicoff, Secretary of the Department of Health, Education and Welfare in the Kennedy administration, for the purpose of recommending welfare legislation to the United States Congress.

In recognition of his work in Jewish community organization and social welfare, Mr. Bernstein was elected president of the National Conference for Jewish Communal Service, 1953. He has also been vice-president and member of this organization's executive committee.

**PHILIP BERNSTEIN**

Mr. Bernstein has served as chairman of the Executives Conference of the National Social Welfare Assembly, which includes the major national health and welfare agencies of the United States. He is currently chairman of the Social Issues and Policies Committee of the National Social Welfare Assembly and was a member of the administrative committee of this body in 1959. He is also a board member of the National Health and Welfare Retirement Association and a vice-president of the National Publicity Council.

Mr. Bernstein has written extensively on community organizatoin and has been a major speaker at numerous national, regional and local conferences.

## MEIR'S SPEECH AT ASSEMBLY WELCOMED

## HERZOG STRESSES CANADIAN ROLE

(By OUR DIPLOMATIC CORRESPONDENT)

OTTAWA. (CJN) — Diplomatic observers in our capital predict that Canada may soon play an important role in a new effort to bring together some Arab leaders with representatives of the Jewish State, as the Canadian delegation at the United Nations seems satisfied with Israel's new peace offensive. Golda Meir's brilliant and moving address to the General Assembly on Monday also made a profound impression upon many non-aligned Afro-Asian nations who have previously been barraged by systematic Nasser propaganda against "Israel's imperialistic and belligerent aims".

### CHALLENGE TO SMALL NATIONS

The Israeli Foreign Minister especially impressed many delegations at the UN Assembly by her challenge to the small countries to provide an example for living in piece among themselves and not confine their anti-war talk to appeals to the Big Powers.

### WILL ACCEPT ARMS CONTROL

Addressing the Assembly on Monday, Mrs. Meir stated that the world expects of the small nations more than mediation among the **Big Two.** Israel, Mrs. Meir continued, is ready for a program to work with Arab states for peace in the area and will accept armament inspection if its neighbours will agree to the same.

### HERZOG LAUDS P.M.

Israel's Ambassador to Canada, the Hon. Yaakov Herzog, in an exclusive interview with THE CANADIAN JEWISH NEWS, repeated Mrs. Meir's commitment that Israel is ready to help pacify the Near East and thus set an example to the entire world.

Mr. Herzog told THE CANADIAN JEWISH NEWS that his government and people are very appreciative of the cordial relations prevailing between Canada and the State of Israel. In describing Canada-Israel relations and the role of the Diefenbaker government, Mr. Herzog told THE CANADIAN JEWISH NEWS:

"...Between the two countries there is spiritual understanding and sympathy".

Mr. Herzog recalled that Prime Minister Diefenbaker had told him about what had impressed him most during his visit to Israel in 1955. Diefenbaker stated that, what moved him most profoundly was "the spiritual motive inspiring the activity of rebuilding.

### WISH ARABS WELL

Last Thursday night, at the opening of the Canada-Israel Chamber of Commerce in Montreal, Mr. Herzog also stated that Israel's position in the present upheaval in the Arab lands because of Nasser's downfall in Syria, is one of total non-intervention. Israel, Mr. Herzog said, will continue this policy despite the convulsions which have afflicted the Arab peoples over the past years.

In his interview with THE CANADIAN JEWISH NEWS, Mr. Herzog concluded:

"We wish our Arab neighbours well. We believe that peace and harmony among them is a pre-requisite to general peace in the area and to regional cooperation".

### DISARMAMENT PROPOSED

UNITED NATIONS, New York, (CJN) — Speaking to the U.N. General Assembly here, Mrs. Golda Meir stated i.e.:

— Israel proposes controlled disarmament between itself and the Arab countries in order to show the world the way to universal disarmament.

**As an example** she suggested that "simultaneously with the search for a general agreement on disarmament, we should seek to reach agreement also on disarmament with mutual inspection and control for specific zones or situations of international tension".

"Such a scheme could serve as a pilot project for the solution of the over-all problem.

"Israel has a program to that end, and we call upon the Arab states to co-operate with us in this venture".

**Pending willingness** of the Arab governments to conclude a final peace settlement, she said, certain measures could be adopted to relax tension, allay mutual fears and pave the road to peace.

These measures included an Arab-Israel non-aggression pact as well as a fresh effort to bring about regional co-operation in development programs, particularly with regard to water resources.

**MRS. YAACOV HERZOG**

## TO ADDRESS TORONTO WOMEN

Mrs. Yaacov Herzog, wife of Israel's Ambassador to Canada is coming to Toronto on October 19th, just following her return from a visit to Israel, to greet Sponsor Women of the 1961 Israel Bond Campaign. Hostess for the event will be Mrs. Samuel J. Zacks whose gracious Benvenuto Place home, enhanced by priceless art treasures makes a superb setting for such an occasion.

# ISRAEL DEFENDS AFRICANS PLIGHT AT U.N. ASSEMBLY

UNITED NATIONS, N. Y. (JCNFS) All issues between Israel and Arab states "can be solved by negotiations," said Golda Meir on Monday speaking before the UN General Assembly as head of the Israeli delegation. She stressed that the Middle East was populated by more Non-Arabs than Arabs, and that Israel "enjoyed friendly relations" with all except the Arab League.

Having been snubbed by Tunisian new U.N. Assembly president Mongi Slim during President Kennedy's reception at the UN, Mrs. Meir did not indulge in the usual amenities in coming to the rostrum. She launched into her address immediately without congratulating Slim for his election to the presidency.

Mrs. Meir spent little time on the refugee problem. She said "we have recovered our Jewish refugees as our brothers. Had Arab countries acted likewise, the refugee problem woul no longer be before us today." She then urged quick "independence for Angola" and advocated a "pro-Congolese Congo" with the end of Katanga's secession. As for vacant post of secretary-general, she rejected the idea of a "Troika," declaring that the world was not divided into three blocs.

"The majority of states represented here probably do not in fact belong to any bloc at all", Israel's Foreign Minister stated. Refering to "Arab tears" over conditions of Arab citizens of Israel, she callenged any Arab country to "match Israel's progress in universal free compulsory education, health services, economic welfare, rate of unemployment, standard of living, status of women," which Israeli Arabs enjoyed. "If there are border incidents which cause unfortunate loss of life, this is another regrettable result of border werfare which is a part of the belligerence practised by the Arab states against Israel", she said.

# OUR ENTERTAINMENT WORLD

By D. COHN

• It seems as though the **Hollywood Clan**, lead by **Frank Sinatra** and **Dean Martin**, are becoming a little more than annoying When everybody showed up at the Cocoanut Grove for **Eddie Fisher's** opening, at one point — when **Sammy Davis, Jr.** was introduced — somebody yelled, "Italians, this side of the stage, Jews, on the other side".

Sammy, though, performed with dignity. **Liz Taylor**, a recent convert, hid her chagrin. However, other stars there, particularly those of the Jewish faith, openly resented the atmosphere.

• **Harry Karl** finds it an asset to be married to beautiful **Debbie Reynolds.** He recently fired the public relations firm which handled his shoe business.

• The reason for the **Judy Garland-Sid Luft** split-up is money. Though Judy's concert tours are extremely successful, she's stoney broke. Her new manager told her if she can curtail her spending, she'll be in clear in five years. So Judy sold her big Hollywood house. But that's a drop in the bucket.

She has three children to support; Liza, daughter by **Vincent Minelli**; Sid's youngster by **Lynn Barl**; Joe, her's and Sid's.

With Sid devoting all his time to looking after Judy's interests, he's been in no position to support the kids. Also, he himself is a big spender. A small example: when he and Judy separated, one of the items he had to pack were 250 pairs of custom-made shoes.

• Elvis Presley likes peanut butter and mashed banana sandwich on white bread.

• The French refused to lend 25,000 troops for the filming of **Darryl Zanuck's** "Longest Day". A Paris wit cracked, "With 25,000 troops Zanuck could take over France".

• **Teresa Brewer's** going into the beauty salon business with hair stylist **Ernie Adler.**

• Individuals to profit most from the $5½ million sale of the movie rights to "My Fair Lady" are two industrialists from Philadelphia, **Max Kettner** and **George Friedland.** Four years ago they bought all but 6 percent of producer **Herman Levin's** share in the show for $450,000. This investment has been more than repaid by now, and the movie money is gravy.

• The producer of "The Night They Raided Minsky's" is looking for bald-headed men to buy a full row of opening night seats.

• **MARILYN MONROE made it clear to her friends that despite her divorce from ARTHUR MILLER she hasn't altered her religious faith.**

• **Mane-Katz** uses his own electronic device on each canvas and sculpture as a safeguard against art thieves.

• Brendan Behan is an investor in "The Earth Cries Out", the movie about the settling of Israel.

• The suing wife in a big divorce publicly said there was no other girl. Privately, she said, "Not one — MANY!"

• Skipping, says **Harry Rolnick,** is a good way to reduce — skipping lunch, skipping dinner, etc.

• A salesman is sure business is improving. He's starting to lose big orders.

ROBERT LURIE

HY SANDS

## FAMOUS COMEDIAN TO ENTERTAIN B'NAI B'RITH

A leading Yiddish-American Comedian and an outstanding authority on Israel will be special guests at a combined B'nai B'rith dinner for Israel Bonds sponsored by Sportsmen and Upper Canada Lodges. The event will be held on Tuesday evening, October 17th at the "Four Winds Dining Room" and promises to be one of the best-attended functions of the season. Combined B'nai B'rith events for Bonds were initiated during last year's campaign and contributed in a large measure to the outstanding record achieved by B'nai B'rith in Toronto in support of the Israel Bond program.

Sportsmen and Upper Canada Lodges have the best record of per capita participation in the Israel Bond Campaign and through the medium of the October 17th dinner, expect to add further lustre to their achievements.

Hy Sands is the son of a New York cantor from whom he learned the traditions and rich folklore of Jewish life that have endeared him to audiences across the country. He has appeared on radio and television with such famous stars as Kate Smith, Danny Kaye and Jerry Lewis where his warm, entertaining and witty style won him critical acclaim. Perhaps the most amazing facet of Mr. Sands career is the time he has given to charitable and humanitarian causes. There is hardly a worth-while cause which has not benefited from his participation.

Mr. Robert Lurie, one of the most dynamic and colorful figures on today's American Jewish scene is a foremost international Ben B'rith and as well, a key figure in the Israel Bond Organization. He has visited Israel many times and is widely sought by audiences for his able interpretations of Israel's economic and political progress. He is Chairman of Special Events for Bonds, Public Relations Consultant for the America-Israel Cultural Foundation, and has served as well as Public Relations Advisor to the Mayor's Council of St. Louis, Mo., National Director of the War Service Department of B'nai B'rith in Washington D.C. and Eastern Region Co-ordinator of the Anti-Defamation League. He received the Jewish War Veterans achievement award in 1949.

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CARMEN is one of the more popular operas performed. The libretto, by Henri Meilhac and Ludovic Halevy,( English version by Ruth and Thomas Martin) is familiar to all. But it is Georges Bizet's music which will keep CARMEN alive forever.

Carmen, a gypsy girl (played by Jean Sanders), proves to be fickle towards Don Jose (Eddy Ruhl). She has no compunction in tossing him aside for Escamillo (Victor Braun), a toreador. Nor does she show any remorse for Micaela (Micheline Tessier), a peasant girl who carries her heart on her sleeve for Don Jose.

Miss Sanders is a very fine actress as well as an accomplished singer. There are times when one hates her for her nastiness, a sign of good acting. From the time she appeared on stage, through the Flower Song, up to the very end, she was in excellent shape.

Eddy Ruhl matched her in tonal quality. However it was Victor Braun, the bull fighter, who sparked the opera with his rendition of the Toreador Song. His sharp, lilting staccato gave the aria a novel interpretation which will be remembered a long time.

The chorus, especially the children, formed a commendable background. They were a bit weak at first. That may have been due to their singing words not readily adjustable to the melody. It must be considered that, whereas a vowel matches a note in the original tongue, it may have been strange sung in the English version.

The costumes, designed by Suzanne Mess, were beautiful. In Act I, the gray and white of the soldiers uniforms offset the drabness of the working girls' clothes. The vivid oranges and shocking greens seen in Act II helped create the feeling of gaiety.

The setting in Act III, designed by Robert Prevost and adapted by Joanne Hall, was superb. Depicting a mountain pass, the black of the mountains stood stark and bold against the deep blue of the sky. The twinkling stars added their lustre to the mysterious night.

None of this, however, would have meant half as much were it not for Conductor Walter Susskind. From the softest pianissimo to the strongest forte, Mr. Susskind conducted the orchestra and cued, the cast with the confidence and strength of a virtuoso. It was most tempting to lean back, shut one's eyes and be carried away by the music.

### "A TASTE OF HONEY" A HIT AT THE ROYAL ALEXANDRA

Shelagh Delaney's "A TASTE OF HONEY" opened last Monday at the Royal Alexandra. Presented by David Merrick and starring Hermione Buddeley and Frances Cuka, the play will run through November 4th.

Judging by the enthusiasm displayed by a capacity audience, "A TASTE OF HONEY" will prove to be one of the highlights of the present Toronto theatre season.

The story is not original. It is the age-old theme of mother-daughter relationship, embracing filial affection and promiscuous love.

The presentation, however, is novel and refreshing. Helen (Hermione Baddeley), the mother, is constantly bickering with Josephine (Frances Cuka), her teen-age daughter. Their battles royal are masterpieces in hilarity. Every mother will be happy to learn that she is not unique in having to tolerate sassy retorts and general untidiness from her offspring.

Amidst all this ribaldry, the seriousness of the problem hits one with powerful impact. It is tragic when the mother, herself a prostitute, flits from one affair to the other, lavishing her affection upon everyone except the daughter.

Miss Cuka artistically brings forth the pathos of such a relationship. It is little wonder that, one Christmas Eve, when her mother leaves to marry her latest lover (Roy Shuman), Josephine succumbs to the charms of a Negro lad in the Navy, played by Boddy Dean Hooks. She becomes pregnant. Her emotions, running from deepest despair to the heights of philosophical optimism, are shared by Geoffrey (Frederick Combs), a homosexual boy whose "maternal" instincts are aroused.

When mother finally returns to the fold and ejects Geoffrey, one senses the futility of Josephine's attempt to extricate herself from a life of drabness and sordidness.

Miss Baddley is a gem in humor. No matter how disapproving her shenanigans, one admires her for the down-to-earth practicality she portrays.

The recorded background music composed by Bobby Scott helps dispel at times the feeling of frustration always prevalent.


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# ISRAELI BONDS OFFICERS TO BE INSTALLED AT DRIVE DINNER

The 1961 "Inaugural Dinner" of the Israel Bond Campaign, the first of an exciting season of events, will take place on October 24th at Beth Tzedec Synagogue and will feature the inauguration of Leon E. Weinstein, Chairman, and the officers of the 1961 Campaign. The dinner will be highlighted by the appearance of the renowned violinist Mischa Elman whose genius has made his name honored among the violin virtuosos of the world. Dedicated to the cause of Israel, Mr Elman will interrupt his concert tour to come to Toronto and perform for the guests of the dinner, despite a crowded concert schedule.

Indicative of the high regard in which the Toronto Jewish community is held in Israel, the cabinet of the Israel government has appointed a high-ranking official in the diplomatic service to come to Toronto and address the audience.

Chairman of the "Inaugural Dinner" will be Mr. Meyer W. Gasner. In an impressive ceremony, the following distinguished members of the Toronto Jewish community will be formally inaugurated as officers of the 1961 State of Israel Bond Campaign: General Chairman, Leon E. Weinstein; Associate Chairman, Lawrence Shankman; Co-Chairmen of Pace-Setters Group, John D. Feinberg, J. Irving Oelbaum; Chairman of Trustees, Max Tanenbaum; Chairman of Bar Mitzvah Trustees, John R. Devor; Chairman of Builders of Israel, Ray D. Wolfe; Chairman of Guardians of Israel, Louis L. Lockshin; Chairman of Synagogue Council, Sidney Silver. Officers of the Board of Governors will also be inaugurated: Chairman, Morris B. Kaufman; Honorary Chairman, Mark A. Levy; Vice-Chairman of Board, Alvin Rosenberg; Treasurer, W. Bernard Herman.

MISCHA ELMAN

LEON E. WEINSTEIN

Traditionally a formal black-tie social event, the "Inaugural Dinner" is tendered by the Trustees, Builders and Guardians of Israel who serve as table hosts, and through whom reservations to attend the dinner are made.


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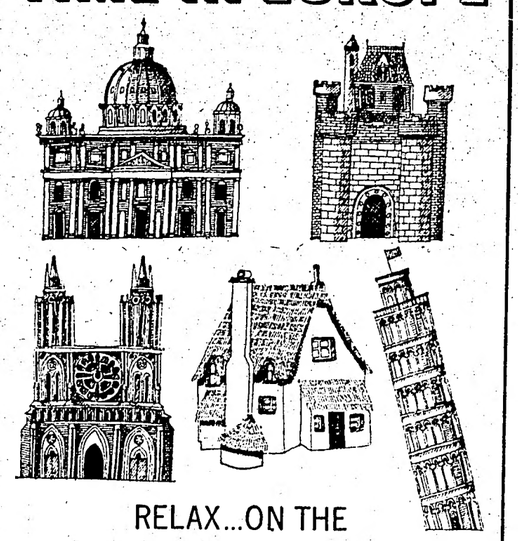

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AS ISRAEL SEES IT

# HEBREW PRESS COMMENTS ON SYRIAN COUP

JERUSALEM, (CJN). — Following are the editorial comments of the Israeli press on the new regime of Syria.

The Syrian revolt, in the view of **Hamodia** (World Aguda), shows signs of having been well planned and based on real grievances. They will not be dispelled by Abdul Nasser's weak appeal to the Syrians "not to be taken in by a handful of malcontents" and "not to give Israel the satisfaction of gloating over disunity among the Arabs". As for us, we should keep a steady watch on the march of events, for it is not impossible that an upheaval such as this may spill across the border and involve us as well.

Dr. Y. Bader in Herut, pins no hopes on the revolt insofar as Israel is concerned: experience has taught that when the Arab rulers are united, they act together against us; when they are at odds, they vie with each other in hatching plots against us. But whatever the outcome of the revolt, it spells the end of Nasser's Arab Empire dream.

For Haboker (Liberal) the only plausible interpretation of the rising appears to be the expulsion of Nasserism. The rising may be throttled. However, the UAR was and is an artificial political creation with no prospects of survival.

**Ha'aretz** (non-party) agrees that we must wait for developments although for once we can say with Abdul Nasser that these events constitute a serious crisis for the UAR. This fact proves how much reality contradicts the presumptuousness of unity in the United Arab Republic.

In **Lamerhav** (Ahdut Ha'avoda), Eliezer Ben Moshe goes into the causes of the rising, adding that we shall have to wait and see just how much the Syrians will be able to withstand Nasser's desperate efforts to stem the revolt. At any rate, the very fact of the revolt itself is a severe blow to Nasserism, not only in the UAR and the Arab world as a whole, but also in the Afro-Asian countries where Cairo has been striving to establish its leadership.

**Hatzofe** (National Religious) writes that if the revolt fails Syria will to all intents and purposes become an Egyptian colony.

# ACROSS THE FENCE

A WEEK IN THE LIFE OF...

*PAUL MORTON*

Belatedly, and in the year of our mutual transgressions a happy 5722 to you....

Many of my Jewish friends remember me with a card on the occasion of our secular New Year. But I have never learned to reciprocate in kind.

As many a politician is prone to do, I plead shyness. I don't know exactly what to do, so I do nothing. I have much the same feeling about inviting my more orthodox Jewish friends to my home. Should I take care to have kosher food only? But am I competent to its preparation, purchase, and are my pots and pans permissible? Should I retain the services of a mashgiah....?

A Catholic visits me on Friday I simply give him fish. (Do you notice that I'm getting a slightly Jewish swing to my writing?)

What to write about? I had a telephone call inviting me to speak at a breakfast meeting in Beth Emeth Synagogue Oct. 29. Mr. Alvin Golombeck, who extended the invitation, seemed to think I might not want to come. I wondered why.

"We might ask you some pretty tough questions", he said, kindly.

"For example?"

"Do you go to church?"

I said no. I explained that I was raised a Protestant; my wife a Roman Catholic. We compromised by going nowhere. I told Mr. Golombeck I didn't think he'd asked a particularly difficult question.

He then asked me if I would like to attend a short service in the synagogue before the meeting. I said I would like to attend the service and would bring my own yarmulka(?). He said they'd be glad to give me one.

"Write and tell me what you are going to speak about", Mr. Golombeck continued.

The thought went through my mind, as I wasn't a paid speaker, I'd probably speak about myself. (Incidentally, on the point of fees, my policy is to charge $100, which sum is automatically contributed to the noble work carried on by my hosts. I did this once with a B'nai B'rith group in Northern Ontario. After the meeting one of my audience came up to me, and said laughingly: "You weren't worth it, you know!")

I told Mr. Golombeck I had no idea what I'd talk about, and he said: "What do you do for a living besides write for The Canadian Jewish News?"

This question often puzzles me. What do I do for a living? I'll bet there's a good, but none too complimentary Yiddish word to describe what I do. Spare me it. The goyim dress it up with the euphemism, "public relations". I prefer "publicist". But I have been called "press agent" and even "flack" — the last being a word of unknown derivation, the origin of which I must discover.

Let's consider a week in my life, if you will. Let's take last week, simply to be sure I do not select a particularly interesting seven days in the life of this particular goy.

FRIDAY: Concluding a three day visit to Montreal. Stopped at the Windsor Hotel, which has regained some of its former glories. Interview I: An industrialist has been dunned for a campaign contribution to a political party. He is new to the business of government contracts. He wants to know the correct procedure. I tell him to never, even in his mind, relate a contract to a political contribution. I tell him that, as a general rule, it is better to make a 60% contribution to the party in power; 40% to the party of his choice.

Also conferred with two American industrialists concerning the introduction of two consumer products into Canada.

Stopped off at a plant in Kingston, which is starting to manufacture a patented invention of mine. Excellent news. One day you may own one of my inventions.

SATURDAY: Back in Toronto. Telephoned newspapers, TV, radio, et. al. to plug a National Ethnic Show at Palace Pier. Went to Thripenny Opera at Royal Alex. Poor show.

SUNDAY: Friend from a public relations agency asked me if I'd help him catch up with some of those plugs you see in your TV Guide: MRS. G. GOES TO COLLEGE — Debut — Gertrude Berg as Sarah Green who thinks it's never too late to get a college education. (Example only. Incidentally, think Gertrude will score a triumph in this one). I wrote 62 plugs, with matching blurbs for radio and TV promotion.

MONDAY: Wrote detailed reports on Montreal trip.

TUESDAY: Attended meeting to plan political campaigns for several federal candidates. This one is starting early. When asked who I thought would win the next election, said the obvious: Dief to lose Quebec. Dief to take strength from Pearson by more effective TV performances. Tommy Douglas, New-Dem., to out-do both, but not called to win now, although he'll capture many traditional Liberal votes. Oct. 1961: Dief by a nose.

WEDNESDAY: Chinese luncheon with Chinese p.r. man Mau (means small horse), and one of his clients who is leaving on European promotion trip. Client wants a press-kit and contacts made to get him press-radio-TV coverage in London, Milano, Roma. Client owns enterprising clothing store on Eglinton, name of Morris, but is non-Jew.

THURSDAY: Wrote press release — for Morris to hand out in Europe. Set up contacts. Later arranged to have furniture and etc. merchant to have five days on local TV. Evening spent with a Queen's Park deputy minister, an Engineer, a Teacher and an Investment Man. We discussed Social Credit, technocracy, doom.... arriving at no settled conclusions, for which the world may be glad.

FRIDAY: Writing this column.

So, I am a COLUMNIST, POLITICIAN, INVENTOR, PUBLIC RELATIONS COUNSEL, PUBLICIST, PRESS AGENT.... and FLACK.

Boasting? Didn't say I was any good at my sundry trades, did I?


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68 Broadview Ave., Toronto (8), Ont.

Telephone HO. 1-0483

VOL. II — No. 41 (94)

**Subscription: $5.00 Per Year; Foreign: $10 Per Year**

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THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO


## A DUBIOUS COLLEAGUE

Canada's Minister of defense, Mr. Harkness, had good cause for embarrassment recently when he was asked by H.W. Herridge, M.P. a number of questions about the political record of Adolf Heusinger, a leading NATO officer. Heusinger's record reveals an admitted sympathy for Nazism dating back not merely to 1933, the Year One of the Nazi era, but to its pre-history — to 1923, the year of Hitler's beer-hall **putsch** in Munich.

Heusinger's past is a well-kept, hidden secret known only to insiders. He revealed it himself in an autobiography written eleven years ago. In it he tells of a stern "example" he perpetrated when he served in Hitler's army: the total liquidation of a village of 150 inhabitants and the ordering of children to be thrown alive into a well.

Mr. Harkness' reply indicated that Prime Minister Adenauer's recommendation was good enough for him. With due respect to West Germany's political chief, Mr. Harkness should know that, regarding one's associates, Herr Adenauer's experience has not been such as to reassure most Canadians. Our resistance to the Soviet threat calls for us to be more fastidious about those whom we engage as our allies and aids.

## ZIONISM IN ONTARIO

The 25th Convention of the Zionist Organization of Canada, Central Division, terminated this week with the election of a new administration and with the adoption of pertinent resolutions. It was a well-attended convention, the program was filled with eminent and talented speakers and, as conventions go, it was a success.

If THE CANADIAN JEWISH NEWS were a newspaper simply repeating or imitating cliché summations of such Jewish gatherings on the Continent, we could just dispense with the "ordinary" editorial comment. However, from the outset, this newspaper has established a policy in the grand North American press tradition — to report the news, all the news that's fit to print, — while remaining independent in its analysis and judgment of events.

Thus, as we review the complete picture of the last convention of our Ontario Zionists, the following observations become pertinent:

A. The Convention sincerely, in a spirit of dedication to the Zionist cause, took care of all matters on the agenda. It adopted resolutions expected from such a convention.

B. Its speakers, both the guests and its own leaders, candidly discussed the problems of the Zionist movement. The spirit of Israel hovered over the Convention through the participation of its diplomatic representatives headed hy Ambassador Herzog, Consul Eliezer Dembitz and Consul for Economic Affairs, Avraham Bar El. The government of Ontario was well represented by the Hon. Allan Grossman, Minister Without Portfolio, and the City of Toronto, by Controller Philip G. Givens. However we should like to add that fewer speakers on the program and more participation by the delegates, especially these from the Province, would have given us a clearer picture of the sentiments and desires of the Zionist man of the street.

C. What the Convention really lacks and what, in our belief, has become the weakness of every Zionist gathering since Ben Gurion launched his famous tirade against the World Zionist Movement, is the failure to provide the right answer to Ben Gurion's challenge. When leaders of a movement are continuously debating the question whether Zionism, as an organization in the Diaspora, is still relevant, one must ask: is Ben Gurion really as terribly wrong as some Zionists endeavor to present the case? The Windsor Convention discussed various facets of Zionist activities. Some proposed education as the main task of the Zionist movement. This example only provides ammunition for those who question the present structure of the Zionist movement. Zionism has been up to now a political movement. It was created to provide a political answer to a political problem. The purpose of Zionism was to unite all Jews behind the banner of Zionism, a political ideology. To relinquish this task and turn the Zionist movement into an educational organization is absurd. Jews will be united on the basic political aims of Zionism. But they will remain divided on anything Jewish education stands for. Certainly a Jew who belongs to a Reform Temple and member of a **Hasidic Shtiebel** can, and should, rally for the sake of Zion. But they never will agree — they cannot agree — as to what Jewish education implies.

Until the Zionist movement re-defines its political role in the Diaspora in regard to the Jewish State, many will continue to share the doubt and questions expressed by Premier David Ben Gurion.

We hope that the newly elected administration of the Zionist Organization of our Region will be fortunate in helping to solve this predominant question involving its very raison d'être. Thus we wish it good luck.

## NASSER: SYRIA? - THE FAULT OF THE JEWS!

MAARIV

## Canadian Panorama

BY MORDECAI HIRSHENSON

### FORTY MEN AGAINST SOCIETY OR NEO-NAZI SHENANIGANS?

Directly across the street from Toronto's leading Orthodox synagogue is a house with a picture of "Hitler and his Third Reich cronies" mounted over the mantelpiece in the living room. Hitler records are also played.

The above information — minus the reference to the synagogue — is given in a recent feature article in the Telegram under the caption "The Gang That Scorns Toronto".

Is it a neo-Nazi cell? an extreme rightist conspiracy? an underground hate-mongering unit?

Apparently it is — on the surface at any rate — none of these things for the building on St. Clair Avenue is a clubhouse for 40 motorcyclists. However Fraser Kelly, staff reporter for the Telegram, professes to see something sinister in the nature of the Black Diamond Riders, disdained as they are by the two larger and more respectable motorcycle sport groups in the city, the Nortown Riders and the British Empire Motorcycle Club.

The Telegram story seems to point to a certain cult of violence on the part of the BDR who cultivate a kind of clannish partiality for noise, waist chains, weight lifting and accumulating traffic violations.

Their leader is portrayed as a bearded, black-shirted, hairy chested, belligerent "he-man" type known as Johnny Sombrero. The name is an alias he uses "to protect his family". All that is wrong with this reason for the alias is that it is printed right underneath his photograph, for all to see this open-shirted fuhrer who wants to be "unknown' and who was fined $3,000 recently for knocking out a man's eye in a fight.

At the end of Fraser Kelly's article on these black leather-jacketed cyclists who sport long hair, sideburns and even gypsy earrings, he appends there short paragraphs:

"Torontonians scoff at the thought that the George Rockwell's Nazi movement in the United States could use this city as a spawning ground.

"The black-shirted, heavy-booted BDRs are already listening to records of Hitler's speeches.

"Mounted over the mantelpiece in their living room is a picture of Hitler and his Third Reich cronies. It's called Hitler's Inferno."

The Telegram writer leaves it at that, leaving in total frustration the reader who would like to know further the implications of these terse paragraphs. Is it a gag or gimmick, for kicks, as they would say? Or is there a degree of politicization, potential or already actual in these hard-riding, well-regimented, black-jacketed cyclists with a chip on their shoulders and a grudge against the "squares" and the cops?

### TORONTO'S ETHNIC PATCHWORK

The City of Toronto Planning Board has, in the words of the book reviewers' jargon, filled a long-felt need in releasing its "Report On The Ethnic Origins of The Population Of Toronto, 1960" issued September 12, 1961. The Report consists of 19 maps of Toronto plotted to indicate comparative areas of settlement for no less than 33 separate and distinct ethnic groupings ranging from Italian to Norwegian, Lithuanian to Maltese, and including such hitherto unnoticed elements as Swiss, Slovene and Belgian. Besides the maps there is some statistical data and commentary.

The maps are subdivided into fairly basic units which represent organic neighborhood sections. The system of municipal wards running north and south which cuts across class and ethnic lines (intentionally so, no doubt) has been abandoned in favor of the smaller more compact unit capable of being comprehended and handled as a tangible recognizable entity. For instance, the unit known as "Spadina" is a square bounded by Bloor Street, Avenue Road - University, Queen Street and Bathurst Street. "Christie" is encompassed by Dupont Street, Dovercourt Road, Bloor Street, and Bathurst. Other easily identifiable unit names are Humberside, South Junction, Trinity (essentially Ward Five south of Bloor Street), Parkdale, Yorkville, Annex, Deer Park, Greenwood/Don etc.

### Deals With City Only

The other basic point to be kept in mind is that the survey deals with Toronto in the old sense of the limits of the "historic city." Its graphs deal with the territory south of St. Clair Avenue on the west and south of Danforth on the east with the central extension of Ward Nine - Eglinton area. It takes us back to the time — just yesterday, wasn't it? — when the northwesterly limits of Toronto were "the Junction", otherwise known as West Toronto and to Jews as the area of the "Maria Street Shul". No attempt has been made to deal extensively with the newer areas of settlement in the suburbs and in fact when the markings on the maps extend into the suburbs they are apt to err. In this respect, of course, it is unfortunate for the city-suburb division is by now an entirely artificial one and people move across city-suburb lines as freely as crossing a sidestreet (which in many cases is all the line consists of).

### FEWER JEWS IN CITY

One result of this is that, of all the 33 ethnic groupings, the Jews are the only one who in the period from 1951 to 1960 have diminished rather than increased their numbers: in 1951 the census showed 40,800 Jews in Toronto and in 1960 the estimate was 35,000. The answer of course is clear: the Jews took part in the flight to the suburbs and while they are still very much a part of the Metro Toronto scene, they no longer live in the central "core" city as much as they used to. There are two implications to draw from this: that the Jews in one or two generations have reached suburbia, following the general Canadian urban pattern, and that post-war Jewish immigration has not been copious enough to fill the gap left behind. The reasons for this, of course, is the tragic decimation of the great reservoir of Jewish population in Eastern Europe. The estimated 35,000 Jewish population in Toronto in 1960 is roughly the same figure as the Toronto Jewish population 40 years before (34,619, but add to it another 50,000 from the outer ring to get a truer over-all image.

Following are some remarks from the Report:

"The duration of a settlement effects its character. The Jews, for example, have formed an important group in Toronto for many years. Their original concentration was within the general reception area described above.

As late as 1951, 61 per cent of the Jewish population in the City still resided in the Spadina and Trinity Planning Districts, in which they accounted for one third and one quarter of the total population respectively. By 1960, the movement northward of the Jewish group had substantially reduced its numbers in these two districts. The northward movement was accompanied by

(Continued on page 12)

A CJN PROFILE — Dr. Nelson Glueck

## UNUSUAL THEOLOGIAN

Dr. Nelson Glueck, the famous archaeologist, is the spiritual head of reform Judaism in America. He is the president of Hebrew Union College.

When Mr. Kennedy was inaugurated as President of the United States a diffident, handsome man, with face bronzed from the desert sun, stepped forward to the microphone and wound up the formal proceedings with a short prayer.

Those who watched might have been uncertain as to the denomination he represented until he concluded with the priestly blessing in Hebrew as well as English.

It was Nelson Glueck, President of Hebrew Union College, Cincinnati, and his selection as the voice of American Judaism was a recognition of his position as head of the country's oldest Jewish seminary.

Nelson Glueck's career has moved around two foci of which the first is the city of Cincinnati. There he was born 61 years ago; there, at its school's and university, he received his secular education; there, at Hebrew Union College, he was ordained a rabbi in 1923; there he found his wife, the vivacious Helen Ransohoff Iglauer, daughter of a well-connected local family and herself a physician of distinction.

Hebrew Union College provides facilities for rabbis of scholarly bent to do post-graduate work, and after he was ordained Glueck was sent to Germany to pursue his Bible studies. He took his Ph. D. at Jena in 1926.

Further study opened up new vistas, and instead of returning

DR. NELSON GLUECK

home he was drawn by the second of the two foci around which his live has moved. He took up archaeology at the American School of Oriental Research in Jerusalem, of which he eventually became Director, and made a brilliant series of discoveries which threw new light on life in Bible times.

From 1929 onwards Glueck was a member of the teaching staff of Hebrew Union College, but though he did some teaching the call of the desert was insistent, and whenever he could he returned to his archaeological work.

**In 1947 Hebrew Union College needed a new President, and, after mature deliberation, the choice fell on Nelson Glueck. Perhaps the novelty of the situation was not sufficiently appreciated at the time; for the new head of the Western yeshiva was neither an old-time rav who had learned the Gemara by heart, nor a German savant who lived an airless life amid the niceties of obscure dialects, nor even a man who had experienced life in the profession for which he was to train recruits, but an archaeologist, pictures of whom in the desert dressed in ranch khaki with a rifle at his side might well be mistaken for those of the hero in a film of the French Foreign Legion.**

**The new President showed himself capable of tackling novel problems. Costs were rising, old endowments were running out, the demand for rabbis was increasing, new buildings were needed. An American college president would not survive long if he merely bewailed lack of interest and attributed it to the materialism of the age. The archaeologist had to go out digging — not for relics of the past but for the support which would ensure the future of American Reform Judaism. He kept the College in Cincinnati, though that is now a backwater, but reached out to other towns, taking over the Jewish Institute of Religion in New York, establishing a branch in Los Angeles, and building a school in Jerusalem.**

In view of his other concerns, it was hardly to be expected that Glueck would add to his responsibilities that of spiritus rector to the American Reform movement. Though emotional he is a reticent man, little given to theologising in public. His outlook on Reform is decidedly conservative, stemming from the optimistic American view that, granted a few simple moral principles and the minimum of regulation, the goodness of man will flower at its best.

In his own words, he wants "a forward-looking American Judaism, unfettered by the establishment of hierarchical authority, strong through attachment to

(Continued on page 12)

## SERMON OF THE WEEK

## THE SILVER LINING

The cynical disbeliever might well discuss all theological significance of the rainbow as crude mythology, on a par with primitive man's awe of the sudden eclipse. To the atheist the rational explanation suffices, and he is satisfied that this phenomenon is but an example of the impact of refraction upon pure white light. Theological consideration is excluded, for after all he can demonstrate the validity of his theory, by simulating nature with a simple prism operating upon a beam of white light.

The man of faith does not dispute the veracity of physics in its interpretation of the mechanics of the phenomenon. Some four-hundred years back, the commentator Sfomo showed himself full conversant with the natural explanation, but he saw in this no contradiction to the Biblical assertion that it appears as a symbol of the Divine promise never again to allow total destruction to overwhelm the universe.

Indeed, natural causation is the primary means through which the Almighty exerts this providence and exercises His guidance. Problems of "How?" must of course be resolved through experiment and scientific investigation, and no thinking religious man will categorically deny the validity of "Natural Laws" established through inductive processes.

But questions of "Why?" have still to be tackled. For what reason and purpose were these phenomena instituted? Should we start with the axiom that there is nothing truly spontaneous in our universe, we must assume that natural law, too, does not in the ultimate analysis function of its own accord. Why is light refracted when passing through varying densities? Why does this refraction operate so as to bring to notice the different colours of the spectrum? Doubtless, the accomplished scientist could take us a little further into these very complex matters and perhaps demonstrate that it is all part of a still wider "natural law". But finally we shall still be forced to accept certain broad premises, and we must admit that we have been engaged in little more than enlightened classification.

It is at this juncture that more speculative philosophy takes over from strictly scientific investigation, and whereas the unbeliever searches in vain for meaning and purpose, the man of religious disposition sees in the very symmetry of nature sacred design and the permeating influence of the Divine Omnipotence. "The heavens declare the glory of God and the firmament tells of the work of His hands."

The rainbow testifies to the limitations imposed upon all destructive influences in God's universe. No matter how grim the apparent prospects for mankind and how devastating the weapons of annihilation, somewhere not to distant the sun breaks through with its bright rays and creative energy. At the edges these refracted rays are broken into the seven colours of the spectrum, to demonstrate that destruction walks in the wake of discord and doctrinaire shadings of colour, and that the lifegiving energy must be reunited before it can shine forth once again harmoniously as pure white light. God has chosen to manifest this covenant not as some extraordinary miracle; He has woven it into the very fabric of nature. The faithful believe the perpetuity of the universe to be guaranteed by the Maker Himself.

The sign of the rainbow is certainly not obselete in a world grasping for spiritual hope, amidst the din of unprecedented competition in the harnessing of nature for self-destruction.

A VISIT TO POLAND — By JOSEPH LEFTWITCH

## WHAT I SAW IN PRESENT-DAY WARSAW

On the High Holidays we went to the only synagogue there is left in Warsaw, wich once had hundreds of synagogues and prayer-houses. This congregation is a remnant of the remnant that has survived. When I spoke to Mr. Frankel, the President of the Federation of Jewish Religious Communities in Poland, and told him we wanted two seats for the Holy-days, he said this would afford no difficulty. When we arrived and found the small synagogue with no more than about 300 seats, half empty, we understood this optimism.

Small as the Jewish population of Warsaw is today, a few thousand compared with the more than 300.000 who lived there before the war, and the half million Jews who were afterwards packed into the Warsaw Ghetto, it was still surprising to find that fewer than 200 came to the services; and most of these are not survivors of the Warsaw Ghetto, but Polish Jews repatriated from the Soviet Union.

The survivors of the Warsaw Ghetto are, on the whole, not synagogue worshippers. Those of them who are identified with the Jewish life associate it with Yiddish secular culture and, so far as they walk in line with the Socialist regime, they are irreligious, or even anti-religious. They are not insensible to the deep, emotional traditional association of the Jewish religion with Jewish life. On the contrary, they often speak of them with nostalgia. The night before Rosh Hashana we saw a play at Ida Kaminska's Yiddish Theatre, and in the action one of the characters had to say kaddish. David Herman, of the Vilna Troupe, used to say in the early '20s, when his production of Ansky's "Dybbuk" was taking Europe by storm, that assimilated Jews in Germany begged him to have the whole kaddish said on the stage, not just the few opening words that were necessary for the action. They, filled with nostalgia for the rites they had discarded, wanted to hear it all. So here in Warsaw, too, the kaddish was recited on the stage in full. And afterwards, in the foyer, everyone was wishing everyone else "Leshana Tova Tikoseivu". I did not see a single one of these people on Rosh Hashana in synagogue.

Polish Jewry today is torn between two anxieties — how to remain Jewish and how to save their children from the terrible experiences which the community had endured.

We went to the synagogue with a Warsaw Jew, whose son, born in the Warsaw Ghetto, is not circumcised. His mother refused to let him bear the sign that she feared would expose him to the suffering that his parents and other Jews endured under Hitler. The Jews are still dreadfully afraid. Poland is full of antisemitism. If there is a war the remnant of Jews left in Poland would be exterminated, they claim. The memory of the Kielce pogrom in 1948 has not been wiped out. We were taken back from synagogue through the big, brightly lit main streets, not by the short cut along which we had come, because the Jews were afraid of the small dark streets. The Jews came to synagogue with brief cases in which they hid their talism. They did not carry them openly. Too many Poles would jeer and call out "Dirty Jew!"

Why do not all Polish Jews emigrate? Many did and many do, to Israel to America, North and South, and Australia. But it is not as simple as that. There are regulations for leaving and for coming in, age factors, and economic problems, and there is also the human reluctance to pull up one's roots again after so much wandering. One Jew, aged 30, told me: "I have been wandering, a nomad, since the war started in 1939, when I was a boy. I never had a resting-place. I am too tired of wandering to want to go anywhere else now, not even to Paradise". And there are, in spite of everything, Polish Jews who still hope and believe that things will right themselves, and who are devoted to Polish life and ways. I am not referring to the utterly assimilated, but to those who want to perpetuate Polish Jewry, even if its numbers are small. They do not want to make Poland "Judenrein" (without Jews).

We talked during the break in the service. There was a long interval before the shofar sounded. This, too, was characteristic of Warsaw life today. The kehilla had printed leaflets giving the times of service and of the sounding of the shofar, and the recitation of yiskor on Yom Kippur and Shemini Atseret. The shofar was to be sounded at twelve. So we waited till the stroke of noon, because many Jews who were at work snatched half an hour to come to the synagogue to hear the shofar. They packed the synagogue for that short while, and then went back to work. Most of the worshippers were elderly.

# ONLY IN AMERICA

By HARRY GOLDEN

## BASEBALL STORIES

Heinie Zimmerman was a big lumbering German boy who played third base for the old now-departed New York Giants. Heinie is remembered as the fellow who chased Eddie Collins across home plate. He was a better third baseman, however, than his reputation.

One year a Zimmerman-hater showed up and sat in the stands behind third base every day hurling cruel insults at Heinie. The heckler began to get under the Heinie skin. Zimmerman might well have chased someone else across home plate so rattled did the heckler make him except one of the other Giants had a suggestion. They had a friend sit behind third and the friend followed the heckler home when the game that day ended. He returned with the information that the heckler was a short-order cook in an all-night beanery down near the piers.

The next day, when the Zimmerman-hater started with his usual, "C'mon Zimmerman you Dutch bum," all the players on the Giants started with, "BT on toast to travel," "Draw one," "Ham and eggs over."

No one ever saw the heckler again.

Artie Fletcher, the shortstop, was cheered daily at the games by a lady in a big black hat who obviously loved this shortstop and who may well have had this love reciprocated. She started every game with a yelping, "Yay Fletcher," and for several seasons she was an institution at all Giant home games. As the home team took the field it was not the umpire's "Play ball" that started the game but the piercing cry, "Yay Fletcher."

Ping Bodie who played for the New York Yankees and was probably the first Italian boy to break into Big League ball was also tormented by a mistake such as Heinie Zimmerman once made. Ping was a good hitter but he made the mistake that would automatically disqualify a kid in the Little League; Ping, it is sad to relate, was once caught off second base with the hidden-ball trick. I have always thought it was unfair for the fans to have had so much fun at Ping's expense. After all, part of the responsibility for his being caught off base with the hidden ball belonged to the first and third base coaches who, along with Ping, must have gone to sleep.

And speaking of baseball I have two grandsons named Barney and Rex which brings to mind the fastballer who played for Brooklyn, Rex Barney, of whom it was conceded that if the plate had been high and outside he would have been the greatest pitcher in baseball.

## SEX AND CRIME IN THE NEWS

The austere fellows who affect stiff collars and carry umbrellas along with the little old ladies who occupy the rocking chairs on the front porches have been declaiming before various investigators and commissions how horrible it is for newspapers to print stories about violent crime and lurid sex, and how even more horrible it is for television to go on with such matters.

The other day the rocking chairs were vacant and the umbrellas were out of the cane receptacles as the austere fellows and the little old ladies ran to buy copies of the "Charlotte News" which reported the story of the arraignment of George King Cutter.

The News sold more copies reporting this alleged sex murder than at any other time in its history, including the story about D-Day in June, 1944.

George King Cutter is one of Charlotte's leading millionaires and he is charged with beating to death his paramour, the widow Nycum. The police charge that Mr. Cutter committed this crime in his specially outfitted bus which he kept in a barn out by the Charlotte airport and in which he held his assignations.

Charlotte has indeed changed since I first settled here. When I first saw Charlotte you could still smell the magnolias; it was strongly Calvinist, with no movies shown on Sunday and everybody listened to the bells which signaled the vestry meetings on Wednesday nights.

But in the last 20 years Charlotte has grown from a town of 100,000 to a city of over 200,000 — all of it legitimate urban growth. We are now a metropolis. A true metropolis — which means we have annual homosexual roundups, the arrest of an occasional transvestite, and a big city murder such as the alleged crime George King Cutter is said to have perpetrated upon the body and soul of Delette Nycum.

The trial is coming soon. The local "witnesses" against sex and crime in our newspapers and television will take a recess until the trial is over, including of course, the appeal, if such "appeal" is proved to be necessary.

## DIAMONDS ARE A GIRL'S BEST FRIEND

"Diamonds are a girl's best friend," sang Betsy Palmer in "Gentlemen Prefer Blondes," which played for eight days to packed houses in the Charlotte, N.C. theatre.

This is supposed to be a cynical, sophisticated piece of philosophizing. It is clever enough for a musical, and Betsy was charming, but as a piece of wise advice to girls it is meretricious.

Diamonds are a girl's best friend! The slogan was perpetrated by Anita Loos to suggest that the best security for a girl is to insist on diamonds so that when her "daddy" leaves her, she will have that security. The diamond is her recompense. But it is just not so.

Some years ago, I had a telephone girl who more a diamond ring for which her husband had paid $400 on installments. It was a solitaire in a platinum setting.

Unfortunately, the husband passed on, as the Southern, euphemism goes, and the telephone girl was hard-pressed for money. She found it necessary on occasion to borrow on the solitaire. The most any pawn shop ever advanced her (with the $400 diamond as security), was 80 bucks.

But after a year or so of widowhood, my telephone girl met a man, a short-order cook, who wanted to marry her, but he insisted, with true Southern chivalry, that she wear "his own" diamond ring. To finance "his own" ring on the installment plan, the credit jeweler insisted my telephone girl co-sign her fiance's contract.

The new husband bought a solitaire from the same jeweler husband No. 1 had used but as a down-payment for the new $400 diamond the jeweler allowed them only $125 for the old one.

Diamonds are useful to someone who is fleeing a country. They can be hidden easily and are not as bulky as money. They are bought advantageously for cash, but even so, they are still not a girl's "best friend." The moment the girl puts the diamond on her finger, it depreciates 50 per cent just like a new car that is driven around the block.

If a girl wants security or indemnification for a broken heart or for the surrender of her honor, she is better advised to ask for some United States War Savings Bonds, or a few shares of A.T.&T., or the shares of any one of the 100 great "blue chip" corporations of our country.

REPORT FROM THE UNITED NATIONS

By RICHARD YAFFE

# THE COMING BATTLE ABOUT REFUGEES

As pointed out in a previous contribution to this column, there has been a change in tactics on the part of the Arab states during the past session of the General Assembly. Gone were the appeals for simple charity and mercy for the refugees. Instead came a steady tirade against Israel as an imperialist interloper in the Middle East which had usurped the land and wealth of the indigenous people of Palestine. The Arabs in the camps were no longer "refugees", they were now "exiles". But it must be confessed that while the danger to Israel in this was not overlooked, the full implication — the well-laid course of strategy — was not entirely appreciated.

A careful perusal of the last session now shows that the major speeches on the subject, particularly those by the primary spokesman for the Arabs, Ambassador Ahmed Shukairy, a former Acre lawyer who represents Saudi-Arabia, contained no direct references to "refugees" as such, except on a rare occasion when the adjective "so-called" was affixed to them. They were "the people of Palestine" who were being kept from returning to their villages and fields by the Zionists who had robbed them of their country.

This year, the Arabs will push this theme further. They will try to paint the picture of the refugees as that of a people robbed of their rights of self-determination as guaranteed by the United Nations Charter. They have two purposes in mind: to reopen entirely the Palestine question, i.e., of Israel's right to exist; and to undermine Israel's ties to the new states of Africa and Asia by branding her imperialistic through demagogic use of anti-colonial terminology so fashionable these days.

It is safe to predict that the demand for implementation of U.N. resolutions on the part of Israel pertaining to the refugee problem will not be heard from the Arabs this year. Until now, the call has been for Israel to obey the various resolutions, and recognise the rights of refugees. Now the call will be for the world to recognise the rights of the Palestine People.

The Arab states will strive for three things:

1. They will try to have representatives of the "Palestine People" seated for the refugee debate. Up through the Fourteenth General Assembly, the demand was for the seating of representatives of the refugees, and this was always granted, over Israel's not-too-strenuous objections. Last year the bid was for the recognition of four "representatives" of the "Palestine People". After a considerable battle, the group was admitted as "individuals" and three joined the debate. The fourth never showed up.

The U.S.A. joined in the objection to setting the precedent of recognising a "Palestine people", and is expected to go all the way down the line on this point again. The Americans have enough fears over the present instability of the region without wanting to add a further complicating factor such as a "Palestine entity" to it.

2. The Arabs will press hard for an "administrator" of Arab property and wealth in Israel.

3. They will try to take control of the Palestine Conciliation Commission from American hands and make it more amenable to the Arab offensive against Israel instead of having it the stumbling block in their path.

The U. S. A. is not unaware of the strange composition of the P.C.C. To have an international organ composed of America, France, and Turkey in this day and age is somewhat odd, Washington agrees. Therefore, it is amenable to change, but not to the change the Arab states desire. It can be stated bluntly that Washington will not allow the PCC to be altered in such a way as to lose control over it without a bitter, last-ditch battle. The Americans do not consider the Commission sacrosanct or unchangeable; they merely do not want to lose any advantage in a region where advantages are now few enough. So far as the "administrator" for Arab property is concerned, the position in Washington, as of the moment is that Israel's objections to the plan will be supported.

According to the best possible sources, Washington is looked upon as willing to draw a sharp line of demarcation between the refugee problem itself and the side issues injected into it for political purposes and controversy.

Current American plans — so far as they have crystallised — seem to call for some move along the lines of the famous Paragraph 11 of the December 11, 1948, resolution which states that "....the refugees wishing to return to their homes and live at peace with their neighbours should be permitted to do so at the earliest practicable date, and that compensation should be paid for the property of those choosing not to return...."

There may be an attempt on the part of the U.S.A. to avoid putting in a resolution on this but instead to have its thoughts and plans incorporated in the PCC report which the last Assembly ordered the Commission to submit by October 15 of this year. The report, then, would be the subject of the debate, and acceptance of it would automatically mean acceptance of the U.S. proposals. The PCC's special representative, Dr. Johnson, is now in the Middle East preparing first-hand material for the report.

The guess here is that no matter how the issue is placed on the matter of repatriation or compensation, the Arabs will not now accept the principle for which they shed so much oratory in the past.

So far as Israel's position is concerned, the delegation is expected to offer nothing and concede nothing. As matters appear to stand, the Israelis have no room to manoeuvre since there are no really new proposals and certainly no new concessions on which to deal.

Meanwhile, the buttonholing of delegations by the Israeli representatives has begun in earnest. Israel wants the nations — and especially the new nations recently freed from colonialism — to know the Israeli side of the story and to digest it long before Mr. Shukairy begins to speak.

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JEWS & CHRISTIANITY

# TORONTO'S DR. ROSENBERG ANSWERS PERENNIAL QUESTION

**What is the relationship between Christianity and Judaism? And what are the differences?**

These are questions that Dr. Stuart E. Rosenberg of Toronto's Beth Tzedec endeavors to answer in his new book, BRIDGE TO BROTHERHOOD, published September 13th.

As rabbi of the largest conservative congregation in Canada, Dr. Rosenberg welcomes many Christians to his weekly services, and he has often been amazed at the gap in the religious training of the churches.

He points out that not many Christians realize that their religion and basic traditions have emerged from Judaism. Knowledge of these basic roots could give Christians a clearer perspective of their own religion and a deeper appreciation of their own rituals.

Also, many Jews are equally ignorant of the way in which Christianity is related to their own faith. Therefore, they tend to view Christians from a distance — a distance which can create a chasm of total apartness.

BRIDGE TO BROTHERHOOD is an attempt to bridge this gap between Christianity and Judaism. In a clear and readable analysis of their individual forms and patterns, Dr. Rosenberg shows the many-sided relationships between them, thus making both religions more comprehensible and meaningful to the individual layman.

Dr. James Parkes, a prominent Anglican theologian, has written the introduction for BRIDGE BROTHERHOOD.

Stuart E. Rosenberg is rabbi of Beth Tzedec Congregation in Toronto.

HUMAN RELATIONS

# Eating Problem

DR. ROSE N. FRANZBLAU

**QUESTION:** Should dessert be given whether the child eats the meal or not? If so, won't a lover of sweets soon not want the meal at all in his hurry to get to the dessert? I always threaten no dessert if the meal is not eaten. I would say it works about 60 per cent of the time.

Also, I am still a terrible sweet-eater at 24 and have a weight problem and I would hate to see my child be like me in this respect.

**ANSWER:** The physical needs of the human body for growth are about the best built-in indicator and guide to the parent as to what and how much should be fed to the child.

At the beginning, the child is fed what the physician knows to be the child's basic requirements in foods and vitamins. As the child grows, more and different kinds of food are introduced into his diet.

When too much importance is not attached to eating, and a fuss is not made about what or how much the child eats, the child will develop a healthy acceptance of most foods. To be sure, he may like some better than others.

But adults, too, have preferences and great dislikes in food. Children are no different, except that their tastes change. A food violently rejected now may be accepted without protest sometime later, at a friend's house, a party, etc. Permitted the freedom of a dislike or two, a child will be willing to experiment with new foods offered him. But when food is used as a reward for good behavior, or as a punishment for bad behavior, the child will retaliate in kind. He will annoy the parent by rejecting the food altogether, or by not eating enough or eating too much of it.

* * *

**Pediatricians and nutritionists emphasize that** all the vitamins and minerals a child needs for growth do not have to be fed him every meal, every single day. If he gets all the necessary foods every few days the child will get enough of the elements necessary for his growth.

Sometimes a child will want to eat meat and nothing else, or bread and jam or peanut butter, and will not even look at the hamburger that he loved so dearly for the past two weeks. This desire passes as soon as the child's need for that particular food is met adequately. However, if tensions are created, then the child will stick to his chosen pet food longer than he needs to.

Feeding is the first medium of communication between parent and child. For a long time, the giving of food represents the giving of love by the mother to the child. When a mother is nervous, fidgety or grows impatient with the speed at which the child eats, or becomes annoyed with what the child wants to eat, the child feels that the sweetness of love is being embittered by the manner in which he is fed.

* * *

**When it comes to sweets, you want what you** want when you want it, just like a little child, but because you are grown you are free to satisfy your desires, however outsized they may be. You feel guilty afterwards. But when the desire rises again, you give in because you are unwilling to pay the painful price of self-denial. However, your guilt may be leading you to visit your conflict upon your son. You are withholding from him what you are not able to withhold from yourself. By not giving him sweets, you rationalize that you are suffering with him, and being a good mother to him. Actually, by expressing your control of yourself, via your treatment of the child, you are creating an identical problem for him.

That the threat of deprivation is effective 60 per cent of the time merely proves that in the remaining 40 per cent of cases, your son finds devious ways of getting what he desires anyhow.

You should first try to solve your inability to control your desire for sweets by getting some counseling. Once you have done this you will find yourself feeding your child with greater relaxation. When you stop worrying about the danger of his being like you, you will find that he can relax, too, and begin to like the kinds of food that are good for him.

A SHORT, SHORT STORY

By JO JOSEPH

# THE BOYS OF ELBOZ

There is nothing peaceful or pretty about East London's Aldgate. It is crammed with decaying buildings, barking taxis, and crowded eel stalls. Its colour scheme is the bright red and purple of Petticoat Lane. Aldgate never sleeps — "Barney's Caff", in Aldgate Avenue, sells more lockshen soup and bagels at two in the morning than at mid-day.

All night and every night noisy, fat "swag" lorries and hump-backed gown vans leave for, or come back from, far-distant markets. In all this hurly-burly Aldgate can boast of two things: first it concentrates within itself the largest compact community of street traders in the country, and secondly it has Elboz's Club, the social meeting place for most of these colorful citizens and the birthplace of their tall stories.

Elboz's is the name given to the longer Little Somerset Working Men's Social Club — "every member's a Yiddisher boy." The average age of "the boys" is fifty and every one of them is known by nickname, for example, Moisha Matzos. Elboz's is tucked away in a slit of a turning in Mansell Street. This tiny corner and club belong to the gas-lit London of the 'eighties, with its stout cockneys and pearly kings and loveable loud-voiced rascals in caps and mufflers. It looks like the nostalgic backcloth of an old music-hall act at what was once the Pavilion in Whitechapel Road.

**Push — open the creaking, double doors and you enter into this bygone world. A thick veil of tobacco smoke, the raucous sound of male merriment, and the click of billiard-balls are the first dominating impressions. The place is packed and everyone is chatting and smoking. To the right of the entrance door is a cubicle which is the barber shop run by Joe Solomons. Sitting in the chair having a shave is ex-boxer Alf Mansfield up in town for a day from a Jewish Blind Home at the seaside.**

**A man comes up to you with a list. He is collecting for the wife and children of a street trader in hospital. Excited shouts come from the spectators clustered around two billiard tables in the centre of the room. The finals of a competition are being fought out on the green baize cloth. The onlookers, adding their private commentaries, are men with such Runyonesque names as Flash Harry, Chicago Jack, Lew the Pickles, and Manchester Marky. They in turn are being outshouted by Himbo Barney, Pouchey the Grafter, and Bermondsey Ike. Walk past them to the end of the room and watch other types playing solo and bridge among them Soho Gus, Walter Jack, Match Boy, and Colly Freeman. Six of a group, each with a magnifying glass, are scrutinising the racing column of a sporting journal. More men are standing in the canteen, run jointly by Brooklyn Mickey Shay and Nooker Isaacs, two short, tough guys who keep up a cross-talk act as they dish out the food.**

"Who ordered gefilte fish?"

"Put it on anybody's plate . . . the big fight's on . . . They much know what they're eating."

Someone shouts for a borsht, and Brooklyn Mickey gets it. A good-humoured man, he has large eyes and looks like Jerry Colonna, the American comedian. The meal is passed to a table where sit Moggo Dias, Solicitor Morry, Blarney Joseph, and Golly Eyes. More men are comparing prices they had paid for "swag" at different shops in Houndsditch.

One thing is certain at Elboz's. No market man who is genuinely "down" will ever go hungry. The charity of the club members is bounteous. They're rough and ready but "easy for a tap". They carry on a tradition handed down by "Uncle Dave". Fineberg and his friend, Louis Elboz, who took over an old builder's yard 45 years ago and turned it into a club where Jewish working-men could get warmth and companionship. "Uncle Dave" had gone to South Africa with the Barnatos and Joels looking for diamonds. He came back a rich man. Before then he had been a cab-driver and a part-time actor. On his return he discussed the idea of a social club with Louis Elboz, a powerful character who sold "cures for all ills" in street markets and whose Dutch Drops became internationally celebrated.

Louis's training had been adequate. Dressed as a doctor and nurse, his father and mother used to fascinate the Petticoat Lane crowds years earlier. "Uncle Dave" with his songs of Africa and the big jewel he carried in his waistcoat pocket, is dead. So is Louis Elboz. The club is now run by his brother, Phil.

I hope Elboz's will always remain exactly as it is. For it will always remind me of my father and my grandfather and their wonderful friends, dancing, bragging, and swearing their merry way through life.

## THE LIGHTER SIDE

• **Mrs. Michael Wilding,** whose husband is co-starring in 'Mary, Mary", had a sinus operation. Her fears were allayed by the steady gaze of a nurse standing over the operating table. "Her eyes really seemed to be saying, 'Hold tight'", said Mrs. Wilding. The nurse came to her room afterwards, and Mrs. Wilding thanked her. The nurse confessed: "I was trying to remember the exact color of your eye-shadow, so I could buy some".

In Bali, it is normal for females to leave their breasts undraped. Prostitutes, however, must cover theirs.

• **Christine Jorgensen,** if you believe the gossips, has applied to her Denmark medics to make her a man again.

• **Desi Arnaz** is ailing again, seriously, in Hollywood.

Theatre owners in 24 countries, including Russia, have bid for "West Side Story" prints.

• Doctors are urging **Queen Elizabeth** to gain some weight.

• Israeli actress **Anna Mizrahi** will be featured in the show, "Automobile Graveyard".

• **Israeli Prime Minister Ben Gurion,** who refused to try to form a new government and insists upon resigning as Defense Minister, had trouble earlier this year because of speeches concerning North American Jews. He insisted that he was misquoted—that he never really urged that American Jews come and settle in Israel. Ben Gurion went on: "But then I heard a man introduce himself as Joe Cohen, from Denver. So, I asked, 'When are you going to say you're Joe Cohen from Israel?'"

# Outgrown Friendship

**QUESTION:** I am 16 and just entered college. For two years I have been very friendly with another girl my age.

We almost never disagree. I will admit that she has usually been the leader and I the follower. Sometimes I followed her ideas although I didn't really want to. I am more independent now because my mother has pointed repeatedly that I should listen to myself.

Although my mother has felt that my friend led me around, she never seriously objected to our friendship and always treated my friend very nicely. Recently my friend's mother telephoned my mother. They chatted about everyday domestic affairs. That same day my friend told me that her mother told her that my mother said she would be glad when my friend goes to college out-of-town and we will finally be separated. She said my mother blamed my friend for us not getting jobs this summer.

My friend tells me she no longer feels welcome in my house. She begged me not to tell my mother. She is sure my mother will tell her mother and that she will get into trouble.

My friend is the youngest, and only daughter in her family. Her mother is an extremely nervous and excitable person.

**ANSWER:** Sometimes the psychological needs that bring people together are normal and healthy. Then their friendship can be a good one. But when two people are drawn to each other out of unhealthy or childish needs, the association is bound to break up sooner or later.

You and your friend are accelerated educationally and are two years younger than the average high-school graduate. Perhaps this fact kept you out of the flow of the dating and social activities in which the others engaged at school.

In such a situation, finding another classmate who was in the same spot was like a gift from heaven. You felt less alone and less different from the others. But this led to a dependency on each other which, while it may have salved the hurt of not being accepted by your peers, nevertheless had the bad effect of retarding your social development even further.

Your need to hold on to someone else socially, and your fear of moving out on your own, did not start with this friendship. This dependency no doubt began in your relationship to your mothers.

* * *

**In the friendship that developed between you,** each of you took one step away from your mothers, and transferred part of your dependency on to each other.

It is really best that you and your friend are going to different colleges. More than you will miss this girl as a friend, you will miss in her the ally and partner you had in your dependency. Perhaps it annoys and hurts you that this friend is taking the initiative in breaking up the friendship, just as she was the leader during your friendship.

The participation of your parents in your affairs was their way of staying in control, and your way of keeping their interest and protectiveness. Each of you used the mother of the other as a target on whom to vent the anger and criticism which you really felt—for each other, and were thus able to maintain your friendship.

* * *

**If that part of the relationship is over, then** it is really a healthy move and should be the beginning of a new phase of your life. You are sad at leaving the past, even though you are excited about starting out on something new, and also a bit fearful about how it may turn out in the future. Anger with your friend for leaving is easier to live with than the anxiety over leaving your parents, and cutting some of the binding ties.

It is not her mother's nervousness and excitability or your mother's reports or even misinterpretations that has broken up the friendship. Each of you was really ready to end it. It is good that both mothers now see the need for each of you to operate on your own away from the other. You can both be grateful to your parents for finally having faith in your ability and readiness to make new friends, particularly boys.

# MAINLY ABOUT WOMEN

By ESTHER ZELDIN

• More than 200 guests attended a Tea and Art Exhibit sponsored by **Hedara Chapter of Hadassah** on Sunday, October 1st, at the home of **Mrs. Harry Shapiro,** 4 Berkindale Rd. On view were the paintings of Toronto artists, **Karl May.**

Seated at the tea table were: President of Toronto Hadassah, **Mrs. Sydney Wise;; Mrs. D. Lou Harris; Mrs. Harry Keshen; Mrs. Louis Silver; Mrs. S. Wagman; Mrs. F. Walsh; Mrs. B. Mayer.**

* * *

• The **"Meet the Rabbis Dance"** on Saturday, October 7th, at the Holy Blossom Temple, attracted more than 300 members. Receiving were the new spiritual leaders of the Temple and their wives: **Rabbi W. Gunther Platt** and **Mrs. Platt; Rabbi Jerald Bobrow** and **Mrs. Bobrow.** Also present were: Congregation President, **Mr. D. Lou Harris** and **Mrs. Harris;** Brotherhood President, **Mr. Norman Grant** and **Mrs. Grant;** Sisterhood President and her husband, **Mr. and Mrs. Earl Farber.**

* * *

• **Connie Gail Feller,** former Miss Canada, will model at the **Temple Sinai Sisterhood's Tea and Fashion Show** on Sunday, October 22nd, at Temple Sinai. Ticket conveners are **Mrs. Donald Jacobs** and **Mrs. Samuel Yolleck. Sally Goldstein** will be fashion co-ordinator and commentator.

* * *

• Plans for the forthcoming season were discussed by members of the **Shaarei Tefillah Sisterhood** at their general meeting on Wednesday, October 4th. Among the activites scheduled are a Rummage Sale on Monday and Tuesday, October 16th and 17th, at the Synagogue; a Tea on May 22th; a membership Drive and a paid-up Membership Affair on December 6th.

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• **Queen City Chapter of B'nai B'rith** recently held a Cocktail Party and Dance at the **Regency Towers Hotel.** A demonstration of ballroom dancing was given by **Jimmy and Lin. Miss Ruth Goldstein** was the convener.

* * *

• Members of the **Hebrew Weston Sanitorium Club** met at the home of **Mrs. J. Jacobson,** 27 Ardmore Ave., on Tuesday, October 10th. **Mrs. H. Rubinoff** presided.

Plans were discussed for the Club's annual Patroness Tea to be held on Sunday, October 22nd, at the home of **Mrs. Michael Sandler,** 156 Old Forest Hill Rd. Conveners are **Mrs. I. Blatt** and **Mrs. W. Wolfish.** Co-conveners are **Mrs. B. Walker** and **Mrs. P. Albert.**

* * *

• **Toronto Women's ORT** honoured its Life Members at a Sherry Party on Wednesday, October 4th, at the home of the national president, **Mrs. A. B. Bennett,** 5 Burton Rd. Guest speaker, **Dr. A. Brodey,** national executive director of **Canadian ORT,** gave an address on **The Meaning of ORT. Mrs. Brodey** presented pins to the new Life Members. Program chairman was **Mrs. S. Bland.**

* * *

• **Dimona Club, Pioneer Women,** held a tea on Sunday, October 1st, at the home of the national vice-president of Pioneer Women, **Mrs. Dora Israelson,** 93 Fairleigh Cresc.

Receiving the guests were the president of Dimona, **Miss Peal Borts,** and **Miss Fran Wise.** Tea was poured by **Mrs. Israelson, Mrs. Rita Tobias, Mrs. A. Wise, Mrs. Ratney, Mrs. Geffen, Mrs. Goldhar.** The convener was **Miss Ray Snowbell.**

* * *

• Flickering candles and checkered cabaret tables helped create an atmosphere of Paris at the home of **Mr. and Mrs. Murray Cornblum,** 676 Briar Hill Ave., when **Masada Club** of **Pioneer Women** recently extended an invitation to 250 guest to dine and dance at Cafe de Paris.

* * *

• **A Cabaret Night,** sponsored by **Oriah Chapter of Mizrachi Hapoel - Hamizrachi,** will take place on Saturday, October 28th, at the **Clanton Park Synagogue.** Master of Ceremonies will be television star, **Paul Kligman.** The program will featuure vocalist, **Varda Hall,** and a demonstration of limbo dancing. Ticket convener is **Mrs. David Tward.** Proceeds will be used to aid Israel.

* * *

• **The West Suburban Jewish Community,** comprising Islington and Weston, recently held a barbecue party at the home of **Mr. and Mrs. Alec Moscoe,** 239 St. Mark Rd. Future plans of the group include theatre parties, debates and bowling parties.

* * *

• A meeting of **Etzion Chapter, Mizrachi Hapoel-Hamizrachi,** took place on Monday, October 9th, at the home of **Mrs. C. Cohen,** 78 Goodwill Ave. Plans were finalized for the Annual Tea to be held on Sunday, October 15th, at the home of **Mrs. M. Balinsky,** 127 Palm Dr.

**Mrs. C. Cohen** is the tea convener. She will be assisted by: **Mrs. J. Lubotsky, Mrs. R. Appelowitz, Mrs. R. Price, Mrs. M. Balinsky, Mrs. L. Rosenfield, Mrs. C. Brown, Mrs. F. Reingewirtz, Mrs. A. Figdor, Mrs. S. State, Mrs. B. Zoberman, Mrs. S. Soberman, Mrs. B. Wolfish, Mrs. J. Spodek, Mrs. F. Korn, Mrs. N. Shields and Mrs. S. Applebaum.**

**Mrs. L. Rosenfield** presided at the meeting.

* * *

• **The Beth Emeth Sisterhood** recently launched the 1961-62 season with a Sherry Party at the Synagogue. **Mrs. David Anisman** presided.

**Mrs. Joseph Kelman** spoke on the Meaning of Succoth. An address, "The Wealth of Jewish Humour", was delivered by guest speaker, **Mr. Julius Sokoloff.**

**Mrs. Tev Bossen** was the program chairman.

* * *

• More than 50 guests are expected to attend a Champaign Dinner Party tendered by **Ben Gurion Club** of **Pioneer Women** on Sunday, October 15th, at the home of **Mr. and Mrs. Norman Rajesky,** 38 Cavotti Cresc. The guests will be received by **Mr. and Mrs. Jack Feldman, Mr. and Mrs. John Hoffman, Mr. and Mrs. Joseph Greenberg** and **Mr. and Mrs. Rajesky.**

* * *

• **Mrs. J. Grossman** presided at the meeting of the **Adath Israel Sisterhood,** held on Tuesday, October 10th. Guest speakers were **Mrs. Morris Moranis,** who discussed **Kashruth,** and **Mrs. Irving Wintrob,** who spoke of the Torah Fund.

* * *

• Members of **Dimona Club, Pioneer Women,** met on Tuesday, October 10th, at the Dell Park home of **Miss Dena Geffen.** Plans were formulated for a Membership Campaign for Business Girls between the ages of 30 and 40. **Bess Direnfeld,** 117 Invermay, is Campaign chairman.

* * *

• On Monday, October 9th, **Pride of Israel Sick Benefit Society** held a meeting at 578 Spadina Ave. Participating in a discussion of the Law were **Mr. Fred H. Ganz, Mr. Al Griesdorf, Mr. L. Taube** and **Mr. Wm. S. Rosen, Q.C.**

* * *

• **Sons of Jacob** held a Social Evening at the **Borochov Centre** on Sunday, October 8th. Roses were presented to all female guests.

# APPOINTED CHAIRMAN WOMEN FOR BONDS

MRS. NATHAN SILVER

Mrs. Nathan Silver, one of the prominent young leaders in community activities in Toronto has been appointed Sponsor Chairman for the Women's Division of the Israel Bond Organization for the current campaign, it was announced today by Mrs. Morris Zweig, Women's Division Chairman.

An active worker for Bonds since the inception of the program, Lillian Silver has earned the full complement of "Chen" charms, representing the twelve tribes of Israel, which are presented to women who have sold or purchased a required amount of Israel Bonds. Mrs. Silver added the coveted 10th Anniversary Charm three years ago, and is now well on the way to the peak of Chen achievement — the "$100,000 Woman of Valor" goal, the most meaningful of all Women's Division awards.

Mrs. Silver is a Past President of Jordania Chapter, Zionist-Revisionist Organization of which organization her husband is National Chairman. She is affiliated also in numerous community causes including: Beth Tzedec Sisterhood, New Mount Sinai Women's Auxiliary, the W.A. of the Home for the Aged, and the Parents' Association of the Toronto Hebrew Day Schools.

A committee meeting to launch plans for the most successful Sponsor Program on record will take place on October 12th at Mrs. Silver's home. High on the agenda will be discussion of the forthcoming highlight event of the season — the gala "Italian-Israel Fashion Festival" Preview and Cocktail Party to take place on November 22nd at the Four Seasons Motel, featuring a famous entertainment personality. The following day, the Fashion Show will be presented at a luncheon at the Crystal Ballroom of the King Edward Hotel. This year, for the first time, admission to this festive event will be open to all women purchasers of an Israel Bond during 1961.

## RECIPE OF THE WEEK

*ORANGE BREAD PUDDING*

3 egg yolks
1 whole egg
¼ cup sugar
½ teaspoon salt
4 cups (1 quart) milk
3 cups bread cubes
1 tablespoon grated orange rind
½ cup fresh orange juice
1 teaspoon pure vanilla extract

Meringue.

Beat egg yolks and whole egg. Beat in sugar and salt. Add ¼ cup of milk. Heat remaining milk and add. Stir in bread cubes, orange rind, orange juice and pure vanilla extract. Turn into a 9x9x2 inch pan. Place in a pan of hot water. Bake in a preheated slow oven (300 degrees) 1½hours or until a knife inserted in a center comes out clean. Remove from oven and spread top with meringue. Bake in a preheated slow oven (300 degrees) 15 to 20 minutes or until golden browned. Serve warm or cold. Yields 6 to 8 servings.

*MERINGUE*

1/16 teaspoon salt
3 egg whites
5 tablespoons sugar.

Add salt to egg whites and beat until soft, stiff peaks are formed. Gradually beat in sugar until stiff. Yields sufficient meringue to cover a 9-inch-square pudding.


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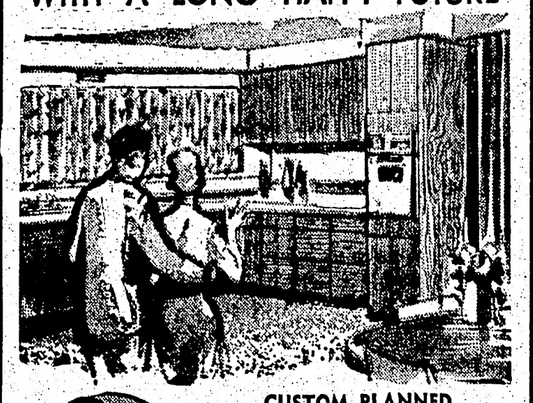


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Standing (left to right) Mrs. Mandel Israelson, Mrs. Harold Lorie. Seated (left to right): Mrs. Aaron Wolfe, Mrs. Henry B. Zacks.

# WOMEN HOLD SUCCESSFUL OPEN BOARD MEETING

"Ideals at Work" a panel presentation featuring EDUCATION, SERVICE and FUND-RAISING, was the highlight of the Federation of Jewish Women's Organizations Second Annual "Open Board Meeting" at Shaarei Shomayim Synagogue on Thursday, October 5th. The program was convened by Mrs. Abe Levine.

In presenting the Federation's Annual Report, Mrs. Harold Lorie, Chairman, expressed gratification that the prime purposes of the Federation of serving as a coordinating body and providing a medium for mutual understanding and calendar clearance, had been so successful in the past year.

The panel presentation with Mrs. Henry B. Zacks as moderator was enthusiastically received. Mrs. Zacks, Sisterhood Liaison, said, "If, as women, we have been glad to accept a position of equality in society, then we must also be prepared to accept equal social responsibilities. Only by working together in the pursuance of common goals can we continue to develop a well-integrated Jewish community."

Making her presentation on "Education," Mrs. Aaron Wolfe, the Federation's Liaison Representative on the Residential Committee of the United Appeal, told of the special kind of learning that takes place in women's organizations — the education that indirectly benefits all those falling within the woman's wide sphere of influence — that reaches out to the entire community and eventually goes as far as the other side of the world. "In order to effectively serve our community," Mrs. Wolfe ended, "we must first learn how our community is organized; we must not merely know of the agencies already in existence, but we must know also those still required."

Mrs. Mandel Israelson, Chairman of the Calendar Clearance Committee, spoke of the many ways in which volunteers could serve — visiting the sick in hospitals; spending a little time chatting or reading to senior citizens in the Home for the Aged; being a blood donor. She continued, "Helping to build a better life for one in need is helping to build a fuller life for oneself."

Mr. Noel Zeldin, Campaign Chairman of the 1962 United Jewish Appeal, speaking of the woman's role in fund-raising, said, "Fund-raising is an integral part of our society today. Women are now capable of wielding a powerful influence on the quality and standards of community life, and consequently they must share with men the process of establishing, guiding and supporting communities, through volunteer work and through independent financial contributions."

Seated at the head table, in addition to the panel, were: Mrs. Harold Lorie, Chairman; Mrs. Bert Cooper, Leadership Development; Mrs. Mark A. Levy, Vice-Chairman; Mrs. Maxwell K. Bochner, Secretary; Mrs. Harry Silverstein, Program Aids; Mrs. Jack Leibel, Community Tours; Mrs. Abe Levine; Mrs. Saul Sigler; Mrs. Jack Spring.

Participating organizations in the Federation of Jewish Women's Organizations are: B'Nai B'Rith Women; Clanton Park Sisterhood; Conservative Sisterhoods of Toronto; Hadassah; Hapoel Hamizrachi; Hebrew Weston Sanitorium; Holy Blossom Temple Sisterhood; Mizrachi Women; National Council of Jewish Women; Ontario Chapter, Women's Branch, Union of Orthodox Jewish Congregations; Pioneer Women; Rest Home Club; Temple Sinai Sisterhood; Toronto Women's ORT; Women's Auxiliary, Jewish Home for the Aged; Women's Auxiliary, New Mount Sinai Hospital; Women's Division, State of Israel Bonds; Women's Division, United Jewish Appeal.

The Federation Of Jewish Women's Organizations was founded under the auspices of the United Jewish Welfare Fund of Toronto.

## — Keep Smiling —

**IT DIDN'T HELP**

The doctor came home all tuckered out and ready for a good night's sleep. No sooner, however, had he retired than the phone beside his bed rang. He nudged his wife: "Dear, see who it is; say you're expecting me soon, or anything else."

Wife answered the phone. "Doctor isn't home," she reported.

"Well, this is Mrs. Bloom," came the voice. "I've got a pain in the chest and I want him to come over as soon as he comes in."

The doctor whispered some instructions to his wife, which she repeated to the patient. "Do that and I'm sure you'll soon feel better."

"Thank you," replied Mrs. Bloom, "but tell me, is the gentleman who seems to be with you qualified to advise me?"

* * *

**NEVER TOO OLD TO LEARN**

"Young man," exclaimed the angry father from the head of the stairs, "didn't I hear the clock strike four when you brought my daughter home?"

"Yes," admitted the lad. "It was going to strike eleven, but I grabbed it and [illegible] so it wouldn't [illegible] you."

The father muttered: "Dawgone! Why didn't I think of that in my day!"

* * *

**CAUTIOUS**

The new commander, inspecting the camp's water supply, asked what was being done about contamination.

"Well, sir," said the noncom, "we boil it first."

"Fine," nodded the general.

"Then we filter it," said the sergeant.

The general nodded approvingly.

"Then," continued the sergeant, "to play safe, we drink beer."

# BACK TO NORMAL

**By RUTHIE**

"Well", I exclaimed to no one in particular, "I've had it! This is the last time I'll be kicked around like a football! Nobody — but nobody — will tell me I'm always complaining. From now on things will be different around here".

That was the last straw. But let me begin from the beginning.

Last Sunday things started serenely enough when I awoke. (It always does when I get up. Everybody else is asleep). It was seven o'clock, daylight was breaking through. I was in a good mood, the coffee was perking and I had the radio turned on softly to get the news.

Then I remembered that I had promised to awaken Anne and Janie. They were going to do their homework early. I tip-toed into their room and began the usual routine. First I gently shook each one; no effect. Then I pulled the covers off them; still no response. I tickled their toes. Suddenly two heads bodded up.

"Gosh, what happened?" from one.

"You told me to wake you".

"Aw", from the other, "let me sleep!"

"But your homework! There is a big day ahead".

"Well, I won't get up at this unearthly hour!" from both.

"All right, no homework — no movies this afternoon!"

"For the love of Moses, stop being a dictator!"

So, the day had officially begun. I was a dictator already.

Ned was awakened by all this rumpus. "For Pete's sake", he yelled, "can't a guy get some sleep?"

I was cut short trying to explain his daughters to him.

"Aw, get off them! You're always picking on them".

By then I was ready to burst into tears of indignation. I'll show them!

Two hours later I heard sounds of life. I sat in the kitchen glancing through the morning's papers. In trundled Heather.

"Good morning, Mommy."

"Good morning, darling. Sleep well?"

"Uh-huh! And I brushed my teeth already."

"Fine. Come have breakfast." There was no reason for me to give vent to my ire on her.

Freddie appeared next.

"Mom, please hurry with my breakfast. The boys are picking me up in an hour. We're going skating."

"Yes", I replied, much to his amazement. He probably expected me to make some reference to homework or filial duties around the house.

But, no, I determined. Nobody will call *me* names anymore. Nobody will side with everybody else against me. I'll be sweet as sugar and cold as ice. Let them stew, once and for all!

Finally the princesses appeared.

"Hi, Mom!"

No answer. I ignored them. I'd talk to them only when necessary.

"What gives?" One looked innocently at the other. Oh, well, Mommy is having one of her tantrums again.

They were disappointed when the usual barrage of questions weren't forthcoming.

I politely asked each what she'd like for breakfast. It didn't matter that none of their preferences tallied. Nothing was too difficult. I gave them what they wanted.

Then Ned entered.

"Hi, cutie!"

"Good morning," I sweetly replied. But he caught the chill in my voice.

"What's with you?"

"Oh, nothing. Why?"

"Well, somehow you're different."

"Am I? I didn't notice."

Ned looked at the children. They all raised their eyebrows and decided to let me run.

I blithely went on — fed them, did the dishes without asking for help, made the beds, quickly dusted.

The girls hung around. They felt a strange current in the air, but couldn't quite detect it. They were flabbergasted when I announced they could do anything at all. The time was theirs.

As for me, after my bath I was going for a walk. The day promised to be beautiful and I'd enjoy every minute of it.

As far as Ned was concerned, whatever he did was his own business. I fed him — my obligations were ended till the next meal.

The atmosphere became hushed. They all went into a huddle. Apparently they couldn't figure me out.

Were they surprised when I appeared dressed for the street! I was *farpitzt* (spiffed up) in the best suit, down to the touch of blue eye shadow. They gaped.

"So long!" I airily waved. "See you later."

I'm sure I looked mysterious to my brood. But all I did was go to the park.

"I'll give them enough rope," I mused. "Let them miss me. The world won't go under."

About two hours later I returned home to a subdued group.

"Where were you? We were worried. The house isn't the same without you. It's too quiet."

"Really?"

Then I looked around. Bathroom towels were on the floor, cigar ashes were strewn all over, another stack of dishes lay in the sink, someone sat on the bedspread.

"What is this?" I shouted. "I turn my back for a second, and the house looks as though a hurricane hit it. Can't you keep anything neat?"

As I continued, I noticed the tension leave my family. Each one gave a sigh of relief.

"Gee, Mom, you had us scared for awhile. But now that you're shouting, we know you're all right. Yippee, we're back to normal!"

What could one do with a gang like that? Nothing but love them!

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# ADVENTURE - TRAVEL - HOTELS

## A FAMOUS SETTLEMENT RE-VISITED

# THE JUBILEE OF NAHALAL

The first Jewish agricultural settlement in the Valley of Jezreel, Merhavia, celebrated the 50th anniversary of its foundation some time ago. A decade of vicissitudes and tribulations was to pass from the time of its foundation before any further development in Jewish settlement work took place in that region. It was only in the year 1921 that any progress was marked through the acquisition by the Keren Kayemeth of two large tracts of land in the Emek.

In ancient times the Valley of Jezreel had been a fertile and well-watered area. But through hundreds of years of dereliction the valley had become one vast swamp and a breeding ground for malaria carrying mosquitoes. The concensus of opinion was that under no consideration whatever was the area fit for Jewish agricultural settlement. In fact, one of the four main water springs in the area had come to be known by the Arab name of "Ein Samuna" (the poisoned well), because it was the current belief that anyone drinking of its water must inevitably die of malaria.

### ORIGINATOR OF MOSHAV MOVEMENT

After the acquisition of the land one of the first tasks was to purify the water of the spring and render it fit for human consumption and then to undertake drainage operations. The man to undertake and supervise the work was Eliezer Jaffe, the originator of the Smallholders' Labour Settlement Movement. It was he who had founded in America the halutzic Settlers' Organisation known as "Ha' ikar Hatzair" for the purpose of immigrating and settling in Palestine; it was he who had founded and organised the American group at Kinnereth and it was he who was one of the founders of Nahalal.

The founding of the "Smallholders' Labour Settlement" was first propounded by Eliezer Jaffe in a pamphlet published in 1919. The principles of the movement were: settlement on national-owned land, personal labour, mutual aid and cooperation in the purchase of equipment and in the sale and marketing of the produce. His idea was to establish settlements composed of families who would cultivate their holdings themselves. Thus a new form of settlement came into being, based on the idea of free enterprise on the one hand and cooperation on the other.

### TRIBULATIONS OF FOUNDERS

On September 11, 1921, the first twenty members of the newly founded Smallholders' Settlement Movement pitched their tents on a mound near the Arab village of Machlul (east of the present site of Nathalal) for the purpose of taking possession of the area on which their new settlement was to rise. These were the forerunners who prepared the ground for the rest of the members who were to come the following year. The founding members of Nahalal were composed of 75 veteran agricultural workers who had come over to the country during the Second Aliya; several of them had been among the founders of Deganiah, the mother of the kvutzoth, which recently celebrated the fiftieth anniversary of its foundation.

The Nahalal settlers were allocated a tract of 8,000 dunams on lease from the Keren Kayemeth. Their primary objective was to render the place habitable from the sanitary point of view before they could set about erecting their farmsteads. During the initial period life was moulded on cooperative lines as in the kvutzah. Temporary huts were erected for families, bachelors being accommodated in tents.

The first settlers have much to relate about their difficulties. They had been allotted a construction budget of LP. 80,000 by the Keren Hayesod. This was of course insufficient for the construction of dwellings as well as cowsheds and so it was decided to erect the cowshed first, the settlers continuing to live in their primitive wooden shanties and tents. Whoever visits Nahalal today and sees its commodious two-storey houses bathing in a sea of verdure and flowers, can hardly believe the story of the tribulations of the first pioneers.

### FLOURISHING SETTLEMENT

Today Nahalal consists of about 150 agricultural families which have been joined by 45 families of public workers attached to the famous agricultural school and the Seminary for agricultural teachers. In all, Nahalal has a population of about 1,200. Its area does not exceed the original 8,000 dunams, but of these 3,200 dunams are under irrigation, consuming 1,500,000 cubic metres of water, which comes from local sources, including the famous "poisoned well". The settlement boasts of 1,000 dunams of plantations, mainly deciduous fruits as well as 2,000 dunams of vegetables and cereals. Nathalal boasts of 1,200 head of cattle, with an average yield of 5,705 litres of milk per cow. Its farm production is of the most developed in the country and its incubators have a capacity of 50,000 eggs. In all, Nahalal produces over 5,5 million eggs per year. The settlement has also a developed motor transportation fleet as well as a large fodder silo and granary serving also other settlements in the area.

Nahalal's cultural institutions have made a name for themselves throughout the country. It has a school that has achieved high standards as well as a cultural centre and a library of over 10,000 volumes. Nor have sports been overlooked by the settlement; its swimming pool is among the finest in the Emek and its sports grounds are well laid out and attended.

### YOUNG GENERATION

Above all, however, Nahalal is proud of its young generation and of the fact that no fewer than six of the seven members of the Local Council are the sons of the original settlers. Many of its young people have also been instrumental in founding younger settlements and in introducing many innovations in settlement activity. They are particularly proud of the fact that Nahalal children are receiving a comprehensive education. No longer are the settlers afraid that a wider education might induce the young people to leave the settlement. The young generation, though keen on innovations, jealously guards the principles that were so dear to their parents and that have made Nahalal a name legion in the Moshav Movement in the country. The smallholders' settlements that have been established in Israel since the emergence of the State have all benefitted from the instruction and guidance so generously offered by Nahalal, and this first "Moshav Ovdim" can look back with pride on the 220 smallholders' settlements that have arisen throughout the country, supporting a population of 100,000.

**Where The Israelites Crossed First**

ONE OF ISRAEL'S MOST WONDERFUL SIGHTS: THE CORAL BEDS OF THE RED SEA

# Australia's First Jewish Hospital

SYDNEY, (JCNS) — Mr. N. Sheahan, the Australian Minister of Health, will officially open the first Jewish Hospital in Australia towards the end of October.

The Wolper Convalescent Home, maintained in the Sydney suburb of Woollahra by the National Council of Jewish Women, will open the new £40.000 surgical block and modern medical wing. This Jewish Hospital has one of the most modern operating-theatres in Sydney. The project is designed for a well equipped 65 bed-hospital. When officially opened, almost 30 beds will be available immediately.

### CHIEF RABBI NISSIM'S MESSAGE TO U NU

JERUSALEM, (JCNS) — Chief Rabbi Yitzhak Nissim yesterday sent a message of thanks to the Burmese Prime Minister U Nu for his stand during the Belgrade Conference of uncommitted countries, and for his intervention in the drafting of the final resolution concerning Israel.

In the course of the mesage Chief Rabbi Nissim said: "Once again it has been given to the world to behold the greatness of your spirit and the extent at which the truth is your guide".


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# TORONTO B'NAI AKIVA SAYS GOOD-BYE TO SHALIACH

The following story has been submitted to us by the Leadership of B'nai Akiya, The Religious Zionist Youth Organization.

On August 11th, the Bnei Akiva of North America bade "*Lihitraot*" to a true friend, Eliyahu Bar-Chama, that day was a momentous one, for Eliyahu, his wife (Hadassa) and their three children (Tsippi, Yossi and Etsyona) boarded a ship headed for home—Haifa, Israel. Now, after two-and-a-half years in Toronto, the Bar-Chama's are back in Kiryat Shemuel.

Eliyahu Bar-Chama came to Canada in April, 1959, as a *shaliah* to help re-organize the Bnei Akiva; to rejuvenate this *halutzic* movement which, at that time, was on the verge of complete collapse.

A person of great zeal and enthusiasm, initiative and courage, Eliyahu contributed much to our organization. He inspired the youth leaders to do a better job, instilled in them initiative and gave them greater hope for a better and more fruitful future.

We are all indebted to this man for the spiritual existence of Camp Moshava in Peterboro. Had Moshava not been placed under his guidance during its first summer, 1959, and the two subsequent summers, this camp could never have risen to its present cultural level.

Under Bar-Chama's leadership, the Bnei Akiva of Toronto took great strides forward. The number of *haverim (members)* doubled, the programming for the youngsters improved extensively and a greater effort on the part of each *madrikh (counsellor)* to do a good job became discernible.

However, there is much yet to be done in Toronto. Inspired by Eliyahu, we can continue the good work so that Bnei Akiva may become a symbol of pride to all who believe in Torah Judaism.

Now that Eliyahu and his family are no longer with us, there is a feeling of emptiness. We miss our *shaliah* and hope to see him again soon, perhaps in Israel.

Thus, Eliyahu, to you we extend our best wishes for a Healthy, Happy and Prosperous New Year, with success in everything you undertake.

*Shalom u'lihitraot mikulanu poh!* Bnei Akiva of Toronto.

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### WHEAT TO TURKEY

JERUSALEM (JCNS) — Israel has sent 22,000 tons of wheat to Turkey in response to an urgent appeal from that country to several nations for aid. Turkish wheat crop this year was a great failure and the country was encountering many difficulties to cope with the situation.

The wheat sent by Israel was from American surplus food and was diverted to Ankara. It will be as a loan and will be returned later when the United States sends her surplus wheat directly to Turkey.

### NEW DEAN OF BAR ILAN UNIVERSITY

JOHANNESBURG (JCNS) Rabbi A.H. Rabinowitz, spiritual head of the Berea Hebrew Congregation, Johannesburg, is shortly to leave South Africa for Israel to take up the post of Dean of the Bar Ilan University in Ramat Gan.

Rabbi Rabinowitz's first rabbinic post was in Leeds, England, where he was awarded an Honours degree in history. Later this month he will be awarded M. A. degree from the University of Witwatersrand for his original research in Jewish studies.


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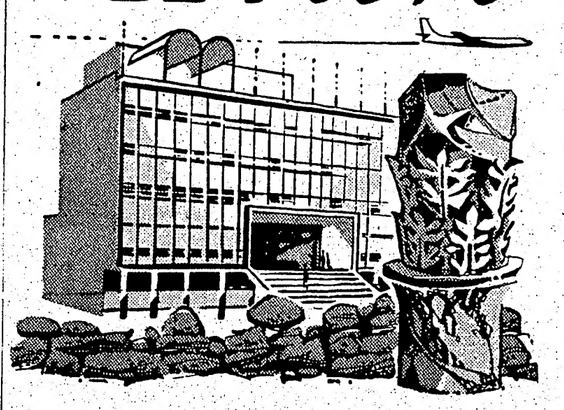

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# PREPARING FOR DIAMOND JUBILEE NEGEV DINNER

With the date November 27th designated as the occasion of Toronto's "Negev Dinner" in celebration of 60 years of Jewish National Fund activity, committees are hard at work planning the details of the community-wide event. Pictured here are Samuel Himel, Julius Wiener and Saul Sigler—members of the J.N.F. Executive Committee. Special guest of honor at this year's Dinner will be Samuel Feldt, Ontario President of the J.N.F. for the past ten years.

Shown above are members of the SAMUEL FELDT NEGEV DINNER COMMITTEE. Standing left to right are: Sam Lyons, William Crocker, Sidney Silver, Stephen Berger, and Harris D. Gulko. Seated left to right are: Ben Biback, Moe Smith, Leon E. Weinstein, Chairman of the Negev Dinner Committee, Louis L. Lockshin and Manny Rotman.

# Letters to the Editor

## Criticizes CJN Editor

Dear Editor:

Please permit me to make a few comments with regard to the "Commentary" by M. J. Nurenberger in your issue of September 1 on the kidnapping of Youth Aliyah children from an immigration reception centre in Haifa, by "ultra-orthodox" elements.

Your remarks point up two serious problems in Israeli life. One is the tendency on the part of extremists to take the law into their own hands. An example of this tendency, besides the incident discussed in your column, is the case of the orthodox grandfather who spirited away his grandson and notwithstanding a jail sentence, has refused to divulge the child's whereabouts. You appear to condone such actions even though you must realize that they will lead to demoralization and disruption of the Israeli community as a democratic entity.

All groups have representation in the various Israeli and Zionist bodies having jurisdiction over the matter in dispute and compromise agreements have to be reached in order to maintain the unity of Israeli and Zionist efforts. The agreements regarding the placing of Youth Aliyah children were negotiated in good faith by representatives of the various trends as represented in the "Political Parties". It is regrettable for the sake of the children concerned that a high standard of facilities and a uniformly wholesome environment cannot be provided for all children regardless of orthodox or non orthodox orientation of the groups and institutions to whom they are allotted. One who has seen the contrast betwen orphanages with their restrictive regimen and depressive atmosphere and some of the modern children's homes in various settings in Israel will appreciate the need for selecting institutions for placing children according to criteria of quality in addition to that of orthodox observance.

The second problem is the basic one of the place and influence of orthodox concepts of traditional observance in educational, social and political life in Israel.

In Israel as in the diaspora today, indifference to religious expression and forms stems from the fact that religion, in the minds of many, is identified with particular doctrines, beliefs and practices, which they can no longer accept. In the Diaspora, various attempts have been made and continue to be made to revitalize Jewish religion by reinterpretation to meet the intelectual demands and spiritual needs of the time. Religion may thus again be an effective vital force in our lives and inspire us to live at our best both as individuals and as members of the Jewish people. For those Jews who cherish the spiritual enrichment that Jewish civilization brought to Jewish life in the past, it is essential that further development of this civilization be encouraged. If brought into harmony with the best of the intellectual life in the world around us, Judaism may again flourish and be creative to serve as the "staff of life" for Jews as it did in the past.

You state that in Israel "religious Jews are fighting for a liberal principle" also that both the "ultra-orthodox" and the "ultra atheistic" should be equally resisted. With this I am sure all reasonable Jews will agree. Serious thinking Jews recognize the need of unity in Judaism while allowing for diverse forms of Jewish identification and varying concepts of religious thought and group expression. In Israel a more tolerant attitude on the part of the Rabbinate towards diaspora Jewish concepts of religious observance and religious expression may accomplish much in the way of lessening the broad gulf that now exists between orthodox and non-orthodox groups in Israel. The recognition that religious expression may assume non traditional forms and that non adherence to the traditional code does not necessarily imply atheism should be enunciated as a "liberal principle".

We in the diaspora look to Israel for cultural inspiration and encouragement in our struggle for survival as a Jewish people. We seek a wholesome spiritual life such as will provide a feeling of self fulfilment for the individual Jew. In order for Israel to effectively serve as a source of inspiration to us it must develop its own spiritual life. To create that essential harmonious environment in which spiritual growth can flourish an attitude of tolerance and understanding is necessary on the part of groups representing different points of view. We believe that a considerable change in attitude on the part of the sectarian element has taken place in the past 25 years. Given tolerant creative leadership on the part of religious leaders the Israeli community will certainly fulfill its central role in revitalizing Judaism as a Jewish Civilization.

A CHERNICK
31 Evergreen Gardens,
Toronto 17.

## PROTESTS AGAINST BAD TASTE IN "RABBI'S ADVERTISEMENT"

Dear Editor:

"An affront to our traditional Canadian way of life" "contribute to Jewish self-respect", "the dignity of our historic faith",—all of these high-sounding phrases conjure up a vision of one of our learned Rabbis thundering forth a message from the pulpit, — perhaps to a hushed and reverent congregation as part of a Yom Kippur Service. But no my friends, these fourteen-karat words, these admonitions to conscience and self-respect appeared of all places, as an ad in our daily newspaper alongside a picture of the top-hatted "Dean of the Orthodox Rabbinical Association".

The Reverend gentleman on his own behalf and on behalf of the other officer of the organization (there is only one other non-executive member in the group) announces to the Jewish, but primarily non-Jewish readers of the Metropolitan press, that once more the High Holidays are approaching and the proper thing to do is not to transact business on these sacred days. Just in case your 'luach' is not functioning, they took the precaution of telling us when Yom Tov arrives this year.

Well, if this bit of chochmo' contributes to Jewish self respect, — if this gratuitous "thou shalt not" upholds the dignity of our historic faith, then I am the treasurer of the Orthodox Rabbinical Association.

It seem that for every gain that is made in the field of public relations we must on the other hand suffer through some ill-advised action on the part of some members of our Rabbinate who dabble in kashruth, hechsherim, etc. and who seem compelled to break out in print whenever the public hasn't heard from them for a while.

Well, fellow-Jews, steel yourselves for the annual onslaught because there are now only 196 shopping days left until Pesach and just about that time we will be reminded that animal, mineral, and vegetable products are again under the Hashgachah of your favourite Rabbi (more than likely a member of the so-called Orthodox Rabbinical Association).

M. Abrams

# THE WORLD OVER

### CONGRESS POST FOR POET

WASHINGTON (JCNS)—The American-Jewish poet, Louis Untermeyer, has been appointed consultant in poetry to the Congress Library for the year 1961-62. The 75-year-old poet has written 60 books, including poetry, novels, short-stories, parodies, translations and anthologies.

The consultantship was established in 1936. Others who have held the post include Robert Frost, Randall Jarrell, and Richard Eberhart.

### FASCISTS ATTACK

BUENOS AIRES (JCNS) — There has been another antisemitic attack by a fascist organization here agaist Jews. This time tear gas and home-made bombs were used against members of the Kadima youth organization, but there were no casualties. Police intervened but were unable to apprehend the offenders.

### MIRAGE III FOR ISRAEL

PARIS, (JCNS) — Israel is one of three countries — the others are Australia and Switzerland — to whom France has begun supplying Dassault's supersonic "Mirage III C" fighters, it was revealed by the French daily "Combat".

The fighters will be equipped with French "Atar 9 C" engine, the same engine to be fitted to the planes ordered by Australia and Switzerland, the paper said.

### APPLICATIONS FOR HEBREW UNIVERSITY SCHOLARSHIPS

MONTREAL, (CJN) — Applications for the 1962-63 N.J. Klausner Memorial Scholarship at the Hebrew University of Jerusalem are now available from the office of the Canadian Friends of the Hebrew University, 2025 University Street, Montreal.

Valued at $1.500, the scholarship is open to the best qualified candidate, resident of Canada, irrespective of race or creed and is tenable for undergraduate or graduate studies or research in any of the faculties of the Hebrew University of Jerusalem. The new deadline for applications is November 30th.

The bequest of scholarships, making possible one or more awards each year for Canadian students was established by the family and trustees of the estate of the late N.J. Klausner of Vancouver, in accordance with his interest in education as a bulwark of democracy and peace.

### EUROPEAN YOUTH TO MEET IN PARIS

PARIS, (JCNS) — A European Jewish Youth Conference will be held at the Palais de la Mutualité, here, from October 15. The aim of the conference, which is sponsored by the Jewish Agency, is that youth movements in Europe should meet to discuss problems and to consider joint activities.

This conference will be preliminary to the second World Conference, which is to be held in Jerusalem in 1962. The main work will be done by Working Commissions, which consider leaders, visits to Israel, and the establishment of youth centres. They will exchange information on youth groups in Europe and consider ways of strengthening this work.

The speakers will include Mr. Eliahu Dobkin, head of the Youth and Hechalutz Department, and Mr. Moshe Sharett, Chairman of the Jewish Agency Executive.


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IN OUR PROVINCE

By BEN NOBLEMAN

# HAMILTON JEWRY WILL DEDICATE NEW SYNAGOGUE THIS WEEKEND

The Adas Israel Congregation of Hamilton will hold a dedication week end for its magnificent new synagogue during October 20th to 22nd. This promises to be one of the outstanding events of the year.

Cantor Moshe Koussevitsky, internationally-renowned cantor, will conduct the Friday night services on October 20th as well as the Saturday morning services on October 21st.

**BELKIN, GUEST SPEAKER**

Rabbi Dr. Samuel Belkin of New York, President of the Yeshiva University and Albert Einstein Medical College, will be the guest speaker at the dedication ceremonies on Sunday, October 22nd, at 1:30 p.m. Prominent communal and government leaders will be present, including Hon. Ellen Fairclough, Minister of Citizenship and Immigration; Meyer Gasner, president of the Central Region, Canadian Jewish Congress; J. I. Oelbaum, national vice-president, Canadian Jewish Congress; Rabbi Walter Wurtzburger of Shaarei Shomayim Synagogue, president, Canadian Section of Rabbinical Council of America; Prof. Jacob Finkelman, past president, Canadian Jewish Congress (Central Region) and chairman, Ontario Labor Relations Board; Mayor Lloyd Jackson of Hamilton.

**ALLAN BRONFMAN HONORED**

Mr. Allan Bronfman of Montreal, president of the Canadian Friends of the Hebrew University, will be guest of honor at a banquet Sunday evening. Mr. Bronfman, a long-time worker for the cause of Israel, will receive a citation "in recognition for his devoted efforts contributing to the upbuilding of Jewish life in Israel and the Diaspora".

Mr. Max Hoffman and Mr. Samuel Katz will also receive citations for their devoted service and dedication as co-chairmen of the Adas Israel building campaign. Mr. Katz is president of the Synagogue.

Rabbi Morton Green, spiritual leader of Adas Israel, at 27 is probably one of the youngest rabbis to head a congregation in Canada. He is a native of Montreal and a graduate of Yeshiva University. He left Montreal in 1949 at the age of 14 to enrol at the University and obtained his B.A. in 1955, winning a Talmud Prize. He obtained his M.A. at Columbia University and his Master of Hebrew Letters at Bernard Revel Graduate School.

## To Address Jewish Community In Hamilton

DR. S. BELKIN

ALAN BRONFMAN

CHILDREN IN TRANSIT

By GOLDA ZIMMERMAN

# ISRAEL'S TROUBLE VILLAGE

Our correspondent in Israel visited the village of Ramat Hadassah, near Haifa, recently the scene of the conflict between orthodox and non-religious educators about immigrant children.

The conflict itself has been temporarily solved as youth Aliya has agreed to seat a representative of the Chief Rabbinate on its Children's Distribution Committee.

THE EDITORS

Set among the trees in one of the few natural oak forests left in this region, and commanding a lovely view of the Emek Valley, Mount Carmel, and the Hills of Ephraim, a cluster of low buildings together form the institution of Ramat Hadassah Szold Reception Centre. It was built in 1948 with funds supplied by the Hadassah Women's Organisation of America, and named after Henrietta Szold, for it was the realisation of her wish for a village where Youth Aliyah wards could get accustomed to their new land in pleasant surroundings.

The institution was established in February, 1950, and ever since then children brought by Youth Aliyah from abroad (as distinct from those already in the country) are taken straight from ship or aircraft to Ramat Hadassah. In the years since it has been functioning 14.000 children have passed through the village, 12.000 of them while the present director, Mr. Gershon Abrahamson, held office over the past ten years. He came from nearby Kibbutz Alonim, the first collective farm to be established by Youth Aliyah wards.

Mr. Abrahamson is a tall, fatherly-looking man, with deep blue eyes, and a worried expression, except when he breaks into a ready, warm smile. And, indeed, he has enough worries without the disputes which have now broken out, for every child passing through the village is a world in itself beset with problems.

In the last few years, with the slowing down of immigration, the intake into Youth Aliyah has also dropped. Not for years, perhaps not since its early days, has there been such a sudden influx as in the past few weeks, when 500 children were brought straight to Ramat Hadassah. As a result, those in charge were at first caught somewhat unaware and had to readjust themselves to the new needs.

Each of the small houses consists of a number of rooms, each furnished generally with six beds and nothing else except shelves on the wall on one side of the door, and hanging space on the other. At one end of the house are showers and lavatories, and at the other a club-room equipped with desks, chairs, blackboard, and other materials. In addition, there are the communal buildings, and a beautiful synagogue recently opened by President Ben-Zvi (to replace an older one, which had been too small), with pews, a fine Ark covered by an embroidered curtain above which the "Ner Tamid" sheds its light, a "bima" in the centre, and a completely partitioned-off section for girls, which has its own entrance. There are also workshops for wood and metal work, where the children are occupied half of the day, the school they attend for the other half, the dining hall and kitchens.

**It is important to remember that Ramat Hadassah is a temporary abode for those children who came to it: it is also, in a sense, a shock-absorber, for here the children torn from their parents and their familiar environments have their first contact with the new country. They are almost all homesick, often confused, frequently puzzled, and the first need is to provide the background for swift adaptation.**

**The children have house-mothers and instructors in their houses, and teachers in the school. They are screened, tested, and undergo examination by psychologists, are classified, and then sent to kibbutzim, villages, institutions, or hostels, which become their permanent homes.**

**Youth Aliyah is in charge of the children officially for five years of their lives, from the age of 11 to 16. This limit is imposed only by budget considerations. In fact, those who have come within the past few weeks are aged between nine and 18, because entire families, except for the parents, have been brought over. Special arrangements have to be made for the under-11s, while the older ones almost invariably have come forward themselves, asking to be allowed to leave and find work, so that they can save money for the time when their parents come and the family can once again be reunited. This group is provided with immigration cards, and then come under the care of the Jewish Agency Absorption Department.**

Those children who are classified as normal stay at Ramat Hadassah for about two months. But many stay longer, because they are in need of special care, either psychological or physical. One boy was found to have heart disease, another had syphilis, others have ringworm, and so on. More difficult to treat are those who are psychologically disturbed, either backward in some way, or, in need of more observation and treatment. Other children stay longer than two months, because they are awaiting suitable places for permanent homes. The ever-changing population has obviously created its own difficulties for the children of Ramat Hadassah. In some ways the village is a microcosm of the State of Israel itself.

The children from religious homes are grouped together in houses run by religious madrichim or instructors. I spoke to one of them, Mr. Joseph Zadok, a clean-shaven Yemenite, wearing a skull-cap. He assembles the boys at 6.15 a.m. daily and takes them to the synagogue for morning service; "mincha" and "maariv" are recited in the clubhouse. Since the children are seated at tables according to their houses, it is easy to pick out the religious boys in the dining-hall, for at their tables all are wearing caps. There are wash-basins, outside, with running water, and children may wash their hands and say the blessings before the meals, and Grace after meals. The food, I was assured, was kosher, and a look into the kitchen confirmed this.

On Friday evening, Mr. Zadok told me, there is "Kabbalat shabbat", with services in the synagogue, lighting of candles in the houses and in the dining-room. The tables are covered with white tablecloths and a special meal served. On Sabbath morning a much larger number of children attend synagogue than during the week: the number falls off for mincha and is still further reduced for maariv. All the children attend school from the first day of their arrival, but the teaching must of necessity be sketchy, because the composition of the classes is constantly changing. The main concentration is on Hebrew, with some Bibly study (without commentary), Jewish history, and Palestinography.

How are the children classified into religious and non-religious? The older children are each interviewed, and their reply decides the future of their younger brothers and sisters. The younger ones who are alone are asked specific questions to determine whether their background was religious. How was it at your home, did you put on tefilin? What school did you go to? Many have relatives already in Israel who inform Youth Aliyah, and I saw the letters stating: "This boy is not religious" from an uncle of one boy; and "I don't want him to go to a yeshiva", from the elder brother of a child who had settled in Israel some years ago.

**Ramat Hadassah is a unique place. It cannot by its nature be entirely happy. The children were friendly, the dining-hall full of their shrill voices during the meal, but there was little laughter. Their eyes were large, pathetic, and still bewildered. The staff which cares for them so devotedly and selflessly has, therefore, an unenviable task, except for the intangible reward it brings of finally seeing the miraculous transformation of most of Youth Aliyah wards into happy, healthy, and useful citizens taking their place in every walk of life. Former YouthAliyah wards have contributed a great deal to the building up of and development of Israel.**

**The outcry which was raised concerning religious facilities cannot have helped the teachers and instructors. The sudden raid by one hundred ultra-Orthodox zealots can only have added to the perplexities of the children. Facilities are provided to enable those who so desire to abide by Jewish observances, and most Israelis consider this all that is necessary. But children who hate to be different, who long to go with the tide, especially away from home, must have their loyalties weakened.**

Ramat Hadassah is doing an indispensable piece of work. It has recently added to it by taking 80 or 90 retarded children for a short period of special tuition — something which needs to be emulated on a much larger scale in Israel. Nothing but praise can be meted out to those who work there. But the religious problem it presents would seem to be as insoluble here as it is in the State of Israel as a whole, for it must be remembered that there are those who would be as vociferous, as the ultra-Orthodox now are, in their opposition to children from irreligious homes being exposed to religious influence.

These two sectors of the Israeli population have no common language to understand each other's point of view. Only the need for coalition governments have made compromises possible till now, and will probably dissolve the present conflict by an agreement which will be satisfactory to neither side and possibly only temporary.

## NEWS BULLETINS

**BRENNER CASE RAISED IN AUSTRALIAN PARLIAMENT**

SYDNEY, (JCNS) — The Australian Immigration Minister, Mr. A. R. Downer, yesterday in Parliament branded Mr. Brenner, the Israeli lecturer, as a "great security risk to Australia".

He said the refusal to give Mr. Brenner an entry permit was not based on his membership of the Stern gang or his unsuccessful application to the Communist Party. "My reasons were greater than that, so great that any ministre with a sense of responsibility to the interest of his country could not have given Mr. Brenner a visa."

Mr. Allan Frazer, Labour MP, described in Parliament the Brenner case as "McCarthysm at its worst".

The "Sydney Sun" asked whether the British Home Secretary has been guilty of negligence in letting this "suspect" lecturer Brenner live and teach at London University all this time.

In his London home today Mr. Brenner told reporters: "Generally speaking I have now become convinced that Mr. Downer must be very ill-informed because at one stage he said I was not appointed to the university at all; at another stage I was appointed. Last week I was a bad character; this week I am a security risk. What I am really worried about now is how these allegations are going to affect me in the future about finding work elsewhere."

**AGREEMENT WITH LEBANON**

METULA, (JCNS) — An agreement between Israel and the Lebanon has been reached regarding the reclamation of an area of 65 dunams by the Jewish National Fund whis lie north of Metulla, on Israel's northern border. As reclamation in this area requires dynamiting of huge rocks, the J.N.F. has pledged to pay for all damage which migha be caused to housese of Lebanese citizens or to the highway which runs along the border on the Lebanese side.

A meeting of the Israel-Lebanese Armistice Commission agreed that provisions should be made on both sides of the border to safeguard people from flying stones. Lebanese police stop traffic when the J.N.F. indicates that rocks are to be blasted.

## TORONTO OBITUARIES

**Feldman,** Sarah. On October 6th, late of The Jewish Home For The Aged.

**Klein,** Dora. On October 7th, late of 3894 Bathurst St.

**Lastman,** Esther. On October 1st, late of 1725 Bathurst St.

**Levine,** Annie. On October 3rd, late of 223 Augusta Ave.

**Rosen,** Irvin. On October 5th, late of 2700 Bathurst St.

**Sherman,** Gabriel. On October 3rd, late of 128 Martingrove Rd.

**Spector,** Bertha. On October 2nd, late of 484 Coldstream Ave.

**Wilner,** Fanny. On October 7th, late of 59 Pinewood Ave.

**Zifken,** Saul. On October 5th, late of 30 Vinci Cresc.

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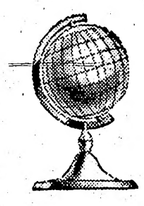

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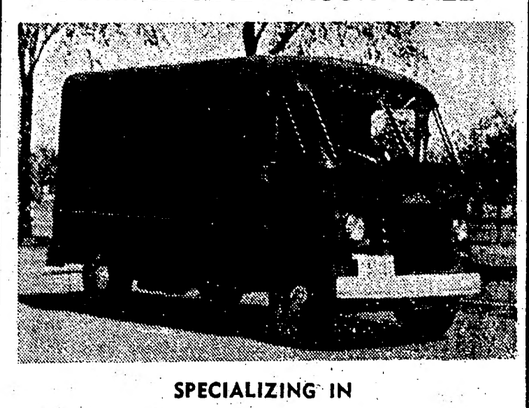

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# HAROLD GREEN HOSTS U. J. A. MISSION MEETING

Harold Green was host last Wednesday to the second meeting of the 1962 United Jewish Appeal Study Mission to Israel. Mr. Green and the other members of the Mission have been invited by the Government of the State of Israel and the Keren Hayesod to come to Israel at the end of this month.

Guest speaker Harry Wolfson, presented a striking picture of political and economic development in the State as part of an integrated program to prepare these community leaders for a fuller understanding of their experience on the Mission. They will be particularly interested in gaining first hand knowledge about the expenditure of funds they have raised through the UJA for the reception, resettlement and integration of immigrants. On their return in November, the Mission members will report their findings to the community.

The Study Mission was organized five years ago by the United Jewish Appeal to provide the Toronto community with a stronger link of understanding with the State of Israel.

Ex-Mission members have formed themselves into a club to carry on the Mission work all year round. A major project initiated and administered by the Club was the Bar Mitzvah Foundation for the purpose of providing young people with the opportunity of seeing the land of Israel.

DATELINE: ISRAEL

# FOLKSINGERS & POPULAR SONGS

By CARL ALPERT

HAIFA — Israel does not lack for its own native popular songs. Though the hit tunes of America and Europe have a wide following here, the domestic product holds its own very well. The periodic parade of song hits is a popular radio program, and it reflects the moods and tastes of the public for light music.

The popular music of a nation is often a key to the mood of the people. During wartime the lyrics of the songs reflect the determination of the people, their concern, their preoccupation with the matter at hand, in all its aspects. During normal times the songs turn to lighter matters, to trivia, or to love and sentiment. Tally the ten most popular songs on the American hit parade, and note how many are devoted to romance.

Fifteen or twenty years ago the songs of Israel were pastoral and agricultural. The shepherd and the farmer were the national heroes. All that is now changing. I picked up a recent list of twenty of Israel's domestic popular songs and classified them by subject. Romance led the list with seven; next came simple poetry of nature and life, with five. What I would call a philosophy of life followed with three, and the remainder dealt with tragedy, humor, the army, and one solitary song devoted to the farm.

The love songs which Israeli youth sing or hum or whistle are not unlike those of other nations, with perhaps a bit more of narrative, and less of sloppy sentiment. Lets' look at some examples. All versions which I present are condensed, free translations, just to give the essence of the song.

A rythmic melody, with many stanzas, tells the story of the little girl who was quite good at playing tag; she always ran away. But she retained the habit, and even when she grew up and became a beautiful girl, she continued to run away, and as a result remained an old maid. Moral: Sometimes it is better to be caught!

Other songs of boy-girl relationship: Her hair was done up in beautiful braids, but when she unbraided it, he quite lost his heart. Or this one: A chance meeting with a lad in the wilderness at Mt. Tabor. Wait, he said, I'll come back. And he did.

One of the most delightful of the "popular philosophy" songs is entitled "Hapatent Mi Tayman", which might be translated as "A Yemenite Device". A Yemenite farmer tells his tale: I have a wife and nine children, a cow and a goat and chickens. I'm happy. The secret of true happiness in life? We from Yemen know it. Just let us run the Knesseth, and we'll show you how to be content. You Ashkenazim try to learn the secret of our happiness, but you'll never master it; it is a Yemenite device. Very simple: take it easy, and be content with your lot.

Similarly, in another song, Lippa the wagon-driver bemoans the mood of the country. It's not like in the good old days. Nowadays everybody is in a hurry. Everything changes; people move more often, they change their furniture, the color of their hair, their friends, their dogs' names. Take it easy. Life is a matter of give and take.

Humor: We Have Falafel. Every people has its national delicacy — and the song lists Italian macaroni, Viennese Schnitzel, Chinese rice, etc. But here in Israel we have Falafel, mmm!

One of the most impressive of the popular songs is a serious and respectful parody of the first chapter of Genesis. It is entitled "In the Beginning", and I can give only a quick digest of the successive verses, which follow the text of the Bible practically verbatim, set to appropriate music:

"In the beginning the earth was in chaos and darkness, and God said: Let there be light.... and He created the firmament of the Heaven, and the dry land and the grass and the trees and the plants of the earth, and there was evening and there was morning. And God created man, and God beheld all that He had created, it was good. And there was evening and there was morning, the sixth day.

"And then man created the ATOMIC BOMB". There follows a dramatic pause — soft, slow music — and the voice begins again, slowly, sadly: "And the earth was in chaos and darkness, and God said: Let there be light.." The whole story of the creation is repeated, as the world is made anew. But on the last day the words change: "And on the sixth day God did NOT create man — and God saw everything that he had made, and behold it was good. And there was evening and there was morning, the sixth day."

What piercing satire — and from the words of a popular song.

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# MAYOR RECEIVES ISRAELI LEADER

Mayor Nathan Phillips recently received at City Hall Tel Aviv's Deputy Mayor, Rabbi Y. M. Abramowitz, leader of Agudat Israel. — Picture was released for publication this week.

# Arab And Jewish Youth At Israel's Universities

By NISSIM REJWAN

Many though the sins of the Hebrew University may be, one did not know that discrimination against Arab students was amongst them. On the contrary, one has always had the feeling that the Secretariat and Academic staff of that institution have been going out of their way to make things easier for many a scholar making the arduous leap from village school to university, in many cases further handicapped by an inadequate knowledge of Hebrew.

There are, in fact, people who would not hesitate to tell you that the Jerusalem University actually discriminates **in favour** of her Arab students — a practice which may not be without justification. Imagine our shock and dismay, therefore, when we learned the other day of the case of the Arab History student from Taiba who, upon going to see Professor Joshua Prawer for a subject for his thesis, "and before uttering a single word," heard the Professor "shouting in rage: 'You and your Mohammed do not interest me! You will write on Disraeli!!' "

* * *

Yet this, according to the man who related it, is "but one of many, very many" similar indignities to which our Arab students are said to be subjected by their professors and tutors. (Cf. Abu Hussam, "With the Arab Students in their Colleges," "Al-Ittihad," the Arabic organ of the Israel Communist Party, September 5, 1961.) Another such indignity, it seems, is that these students, many of whom join the History Department, 'cannot in any way study Arab history, because all that interests the professors and those responsible for this department is the teaching of European history ancient, medieval and modern, with a passing reference to the history of the Middle East — when the students are taught the history of the Crusades and the Latin Kingdom . . . " Turning from the general to the particular, Abu Hussam then takes us inside one of the lecture halls where this unsatisfactory sort of history is taught. It was about 9:15 in the morning and the Lecturer, Dr. Joshua Arieli, "who specializes in English history," was already there.

* * *

Dr. Arieli's subject was "British Foreign Policy in Modern Times," and it so happens that when Abu Hussam was paying his visit the Lecturer was saying: "The participation of Britain and France on Israel's side in her preventive war against of British political thinking demonstrates the maturity the Egyptian despot verily and shows a correct appreciation of the concept of preventive war and of its value. Now Britain and France have come to acknowledge what Ben-Gurion and the Israeli Government had long since considered an inevitable necessity . . . ." Turning to what seems to be Israel's Foreign Policy in Modern Times, Dr. Arieli is said to have concluded — somewhat in the manner of some Arab political commentators: "We dealt the Arabs a major blow and inflicted defeat on their forces in the Sinai campaign. We are always ready to wage a similar preventive war as long as these foreign powers support us . . ."

* * *

Abu Hussam is not at all dismayed by what he relates: "It is not surprising that Dr. Arieli should talk in such a way. After all, he was Military Governor of the Gaza Strip during the occupation following the Sinai aggression." What does seem to sadden Abu Hussam however is the fact that "a high institution of learning such as the Hebrew University" should allow one of its professors "to imbue his students with this aggressive spirit."

The article concludes on a defiant, optimistic note. Let them discriminate between Arab and Jew 'even in the cultural sphere," it says; let our "honourable" professors cooperate with them in this; "neither military government nor the Ben-Gurionist forces of darkness would prevent us from strengthening the ties of friendship with our Jewish fellow-students . . ."

But if the stories which Abu Hussam relates are allegedly but a few of many, very many similar cases of discrimination practised by the university against Arab students, his article is just one of an increasing number of outbursts of open incitement against the State and its institutions which the Communist newspaper "Al-Ittihad" has been providing since the start of the election campaign. Repeatedly accused of serving its foreign masters first and foremost, the party through its Arabic organ, has been going out of its way to prove that is identifies itself completely with the interests and moods of the Arab citizen — hostile to Israel — and seems to have won the day. But is this sort of wanton indiscriminate invention not too much even for "Al-Ittihad"?

Tel Aviv, September 19.

## EMIGRATION OF JEWS FROM MOROCCO

PARIS, (JCNS) More than two thirds of Morocco's Jews are now free to emigrate, but the Moroccan authorities expect that abuot 20 per cent only will take advantage of this facility. This was the view of a responsible Moroccan personality.

The order to district authocities to issue passports without delay to those Jews who wish to emigrate is being applied to Casablanca, Fez, and Meknez. In Marrakech, however, there is a slow-down in the issue of passports, while in the centres of small Jewish communities in the south, in which about one third of Moroccan Jewry lives, emigration continues to be refused.

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# CANADIAN PANORAMA

(Continued from page 4)

a general dispersion but, owing no doubt to the group's close ties of religion and culture, new concentrations developed, both inside and outside the City. As a result of these movements there was an overall decline in the number of Jews resident in the City."

### BEGAN AT PARLIAMENT AND QUEEN

Figure D-3, which deals with the pattern of Jewish settlement, plots the earliest enclave of Jews at Parliament and Queen circa 1850. The second area of settlement is placed in "the Ward", i.e. the sector whose focus was Elizabeth Street and Centre Avenue which was in its heyday ca. 1914. Whoever plotted this diagram was about five to ten years out in the timing for he has placed this "intermediate" period from 1870 to 1900. The two major synagogal symbols of this period — the Goel Tzedec on University Avenue and the McCaul Street Synagogue — were not built or consecrated until 1905, five years after the date mentioned on the map. The "Third Period" considered the classical "static" period and area of Jewish settlement — Wards Four and Five South — is placed from 1910 to 1940 (perhaps it is quibbling but some would shift its beginnings to 1920). Another intermediate period — 1940-1955 — pushed the boundaries to the Oakwood-Cedarvale-Forest Hill belt.

### SOME MARKINGS MISLEADING

It is in the newest suburban development that the map is somewhat misleading. Instead of showing the steady northward development along Bathurst Street including Glencairn, Lawrence Manor, Wilson Avenue, etc. the map has an arrow which shoots from Eglinton directly up to Sheppard and Wilmington with two similar arrows leaping to Don Mills on the east and Keele-Wilson on the west. The impression left — and this is what the reader must judge from looking at maps of other groups — is that the intermediate area is **Judenrein** and Bathurst Manor is a Jewish island surrounded on one side by a belt of Italians and the other three by Anglo-Saxons. Where, one wonders, do the Adath Israel, the Shaarei Tefilla, the Temple Sinai and Beth David and all the other Jewish tabernacles recruit their members? Obviously, these members haven't seen the map or they wouldn't be where they are.

As if to prove the existence of this error the City Hall demographers have charted the Italians in a solid shaded broad belt (without overleaping arrows) from Bloor Street up to Wilson including areas where they have not yet made a dent.

### LITTLE ITALY MISPLACED

Another questionable point has been made in charting the earlier Italian settlement. The demographers have placed the 1910 "belt" from Spadina and Dufferin between Queen and Dundas Streets. Old timers (anyone is an "old timer" who lived in Toronto before 1940) can verify that this particular zone of Italian settlement was confined to Bellwoods, Manning and Clinton-Claremont north of Dundas to College Street, and remained confined to these limits until the post World War II influx which basically changed the whole city's pattern. The area from Dundas to Queen was Ukrainian, Polish, Jewish, but not Italian to any marked extent (except of course in the Chestnut Street sector which is correctly shown on the map as the earliest nucleus of Italian settlement).

# In Our Town And Elsewhere

### BERT GODFREY TO RECEIVE LOUIS MARSHALL AWARD

Mr. Bert Godfrey, prominent Toronto businessman and communal leader, will receive the Louis Marshall Award together with other recipients at a dinner tendered by the Jewish Theological Seminary of America, which will be held on Sunday, October 29th, at the Roosevelt Hotel, New York City.

Mr. Godfrey is National Vice-President of the United Synagogue of America, President since its founding of the Ontario Region, United Synagogue of America, Vice-President of the Bureau of Jewish Education of Toronto, President of the Jewish Public Library of Toronto, President of the United Synagogue Day School, a former President of Beth Tzedec Synagogue of Toronto — now its Honorary President. He also serves on the National Executive of the Canadian Council of Christians and Jews and on the boards of many other organizations.

* * *

### BOROCHOV SCHOOL REOPENED

Tuesday, September 5th, the Borochov School and Kindergarten was reopened for the new school year. This school has been functioning in Toronto for the past thirty years.

The school started its new year with an enlarged staff of Yiddish and Hebrew teachers. Principal is the well-known Yiddish writer and educator, S. Simchovitch.

Mr. Simchovitch is one of the young Yiddish writers who emigrated from Poland shortly after World War II. He is a graduate of the Jewish Teacher's Seminary of Montreal. He studied at the Carlton University of Ottawa and at the Jewish Theological Seminary of New York.

The Borochov School endeavours to preserve and keep alive the Yiddish language and to acquaint the children with the new and modern Yiddish literature.

### SHAAREI SHOMAYIM

Shaarei Shomayim Brotherhood Breakfast Club will hold their opening meeting on Sunday, October 15th. Rabbi Walter S. Wurzburger will be the first speaker of the season. He will speak on his experiences during his recent trip to Israel.

Shaarei Shomayim Institute of Adult Studies will start on Wednesday evening, October 18th, 1961. Courses to be offered will be Representative Modern Jewish Thinkers and Elementary Talmud. In addition to this there will be a Monday night class in Advanced Talmud.

### TEMPLE SINAI

Temple Sinai announced the appointment of its delegates to attend the 46th General Assembly of the Union of American Hebrew Congregations convening this year in Washington, D.C. at the Sheraton-Park Hotel, November 11-16.

The convocation is the largest Jewish meeting in the country. The UAHC represents 630 Reform temples in the United States, Canada and Latin America with a membership of over 1,000,000.

Appointed as delegates are Rabbi Jordan Pearlson, Al Green, President of the Congregation, Dave Shiffman, 1st Vice-President, and Percy Lipsett as alternate.

**Rabbi Dr. Joseph P. Sternstein (centre) Guest Speaker at Bar Mitzvah Banquet of 25th Regional Zoc Convention with Mel Sorffer (left), President, Windsor Community Council and Julius Hayman (right), newly elected President, Zionist Organization of Canada, Central Division.**

# NELSON GLUECK

(Continued from page 4)

the lastingly significant and enduringly beautiful that survive the fragility of transient custom." And again, "Our American Judaism must be liberal in theology, reform in practice, progressive in faith."

Glueck's concern for freedom goes beyond indifference to the practices of traditional Judaism. He believes intensely in the College chapel services, but he would rather his tongue cleave to the roof of his mouth than put pressure on any student to attend; and he prefers to have a diversity of doctrines taught under the same roof than restrict the freedom of his teachers.

To maintain the independence of Hebrew Union College is one of his major worries at the present day. The American Reform movement has taken different shape and comes under different control from when he first knew it, and he fears ambitious men to whom the academic independence of the college is of little account. It is a worrying situation, especially for a man whose heart is not in fighting.

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**Opening session of 25th Biennial Convention, Zionist Organization of Canada, Central Division. At head table from left: Sol D. Granek, National Director, U.I.A. Michael Sumner, representing Can. Jewish Congress The Hon. E. Dembitz, Israel Consul to Toronto Robert H. Soren, Convention Chairman Rabbi S. Stollman, Windsor. The Hon. Allan Grossman, M.P.P., Alderman Robert Fuller (Windsor) Mel Sorffer, President, Windsor Jewish Community Council, Max Melamet, Exec. Vice President, Z.O.C.** (Story Page One)

# Zionist Convention

(Continued from page 1)

### VICE-PRESIDENTS IN CHARGE OF DEPARTMENTS:

Budget & Finance: I. B. Weinstein; Education & Programme: Max Goody; Israel Trade & Commerce: Maurice Berg; Organizations: Mort Margolius; Public Relations: David Newman, Q.C.; United Israel Appeal: Controller Philip G. Givens; Youth & Young Judea: Allan Lewis

TREASURER: Stephen E. Berger; Honorary Secretary: Mrs. S. Wise.

### DISTRICT CHAIRMEN:

Toronto: Controller Philip G. Givens; Hamilton: Frank Rubinstein; St. Catharines: Mort Revzen; Niagara Falls: Hy Bagg; London: Dr. I. Goldstick; Kitchener: Martin M. Levene; Windsor: Mel Sorffer; Peterborough: Ben Swartz; Kingston: Sheldon Cohen; North-west Ontario: Harry Weisberg Q.C. (Sudbury); Orillia: Louis Schreibman.

### LAPPIN LECTURE

Ben Lappin, Assistant Professor at the School of Social Work will be guest commentator at the Lady Reading Club's Opening Meeting, to be held at the home of Mrs. W. Goodman, Glencedar Rd., Wednesday, October 18, 1961.

A Socio-Drama will be presented and panelists will be Mesdames Gladys Fogler, Lucille Brown, Elaine Solway, Eleanor Porsiko.


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